

CANADIAN JEWISH REVIEW

VOL. IX. No. 24

TORONTO, ONT., APRIL 6, 1928

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TORONTO, ONT., APRIL 6, 1928

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Editorials

PASSOVER

The ensemble of the Passover ceremonials and observances is a work of art. The supposed motif of the holiday is of secondary importance. It is difficult for ultra-civilized denizens of Toronto or Kansas City or the Bronx to traverse the gap of centuries and snap into a feeling of intimacy with the unkempt mob of slaves who ran away from their oppressors in Egypt. It is asking a great deal of an up-to-date votary of the ticker to wax excited about the circuitous peregrinations of a band of rebel antecedents four thousand years ago.

But the ceremonials and practices which surround the holiday are so finely conceived and delicately textured that in their totality they constitute a beautiful entity. Those who observe the Passover holiday in all its minutiae enjoy the thrill of an aesthetic experience. The complete change of scenery in the home, the host of symbols and suggestive details, the fantastic food, and bizarre potions—all create an atmosphere of unreality which has a realism of its own. The Passover event has a stimulating and revivifying effect like the sight of an old master.

DR. WISE'S RESIGNATION

At the time of writing the efficient cause of the resignation of Dr. Stephen Wise from the American Zionist executive has not been made clear.

It is known, of course, that Dr. Wise is definitely "on the outs" with Louis Marshall. The coming of Dr. Weizmann to America probably means the resumption of negotiations by the head of the Zionists with Mr. Marshall, who is the head of the invisible hosts of the Agency. If these negotiations were to recommence, Dr. Wise would be in the unpleasant position of having to participate in the supplications to Marshall's minions of Mammon. Conceivably Dr. Wise desired to spare himself the humiliation of genuflecting before Mr. Marshall.

There is also the likelihood that Dr. Wise has reached the limit of patience with the incompetence of the Lipsky regime. We do not take much stock in the "Back to Herzl" movement which is being sponsored by Jacob de Haaz and which is now taking the form of a definite opposition aligned against Lipsky. If it came to a choice between Lipsky and de Haaz we should probably consider the former the lesser evil. It does not seem as if the activities of de Haaz and his group could have had any bearing on Dr. Wise's course.

As we have written on other occasions we have often had reason to be displeased with and critical of some of the actions of Dr. Wise. But during the last year or two, Dr. Wise has risen to very lofty altitudes as the spokesman of liberal thought within the Zionist movement. His speeches at the Congress and at Cleveland were utterances of first rate importance. Dr. Wise has been assuming the role of the keeper of the Zionist conscience, and it was to him that the public were looking for fearlessness and candour.

And will the Zionist movement lose Dr. Wise at this critical juncture of affairs? The greater there is the possibility of the Agency materializing the greater the need of the presence of Dr. Wise in the councils of Zionism to protect the interests of Zionism. Dr. Wise can ill be spared at the present moment.

A. B. B.

THE PASSOVER STRANDS

BY RABBI FERDINAND M. ISSERMAN

In biblical literature we find the Passover called both the Hag Happsach and the Hag Hamatzoth, the festival of Passover as well as the festival of Matzoth. With the aid of modern biblical scholarship and the researches into comparative religions, we have begun to appreciate that these two names have genuine significance. They point to an early stage in human history, long before the exodus from Egypt could have taken place, long before those desert tribes who afterwards produced prophets and psalmists had separated themselves from the other peoples of the Arabian peninsula, and the near-eastern deserts. These two names speak of two civilizations. The Hag Happsach tells us of a pastoral or shepherd civilization, and the Hag Mamatzoth of an agricultural civilization. The shepherd celebrated the advent of spring with an offering to his deity of the choicest lamb of his flock and the farmer offered to his God at the same season of the year the cakes made of flour, the produce of his fields and toil.

We know that in ancient Palestine the pastoral and agricultural civilization existed side by side, and hence the customs and practices of both were woven together. The inhabitants of the southern Judaea who were shepherds and began to adopt the ceremonies of the northern agricultural peoples and vice versa. When through the agency of Samuel the various tribes were united into one kingdom under Saul, national uniform festivals were instituted, and in the spring celebration the Hag Happsach, the shepherd's festival, and the Hag Hamatzoth, the farmer's festival, were fused. It was only subsequently that the historical motif, the commemoration of the Egyptian exodus, dominant to-day, was introduced. Thus when the interest in shepherd and agricultural celebrations waned, the spring festival achieved new vigour by being associated with the memories of freedom from Egyptian tyranny. But even the freedom motif harks back to a primitive age. To the early man, the coming of spring was the trumpet call of freedom, the freedom of nature from its icy prison, the liberation of life from its wintry sleep, and of man from the terrors of cold and want. Spring is the season of emancipation in nature. About its coming all people have draped beautiful mythologies. The Greeks saw in it the liberation of Proserpina, the daughter of the goddess of agriculture, from her captor, King Pluto, of the underworld. The Babylonian saw in it the return of Adonis, the god of love; the Egyptian the resurrection of Osiris, the god of the sun; and the Christians, the resurrection of Jesus, the god of love. And to the Jew it symbolized the emancipation of a whole people from slavery, and their consecration to a spiritual task. For Moses wanted Israel's freedom from Pharaoh that they might serve their God.

Thus we see how a pastoral and agricultural festival under the influence of prophetic genius becomes a festival of liberty. The pascal lamb and the matzoth were reinterpreted and were assigned parts in the historical scheme. That is the history of Passover according to the modern.

Just as Passover had a history so have all festivals. The

[CONTINUED ON PAGE 43]

Jacob Fishman

Newspaper Builder and Molder of Jewish Public Opinion

BY REUBEN BRAININ

(Jacob Fishman, Managing Editor of the "Jewish Morning Journal," celebrates his fiftieth birthday on April 10. During his career as a newspaperman Mr. Fishman has exercised an extraordinary influence on Jewish public opinion in this country. His newspaper policy has always been molded by a vital concern with the best interests of Jewish life. For Mr. Fishman, those interests were best guided by an exposition of the cardinal principles of Zionism. The "Jewish Morning Journal" has been a firm supporter of all Zionist institu-

tions, but only when they maintained the best traditions of nationalism. Mr. Fishman's attainment of his fiftieth anniversary is not a matter for mere personal felicitation. A milestone in Mr. Fishman's life is an appropriate occasion for a review of his significant achievements and for an estimate of his personality. No one is more adequately prepared for that task than Reuben Brainin, dean of Jewish journalists, who has been in intimate contact with every phase of Jewish newspaper development in this country and abroad.—THE EDITOR.)

The advent of the Yiddish newspaperman is comparatively recent. Less than fifteen years ago there were only journalists, publicists, authors, correspondents, poets who wrote feuilletons, masquerading under various headings—articles, for example, editorials and even *Korrespondenzen*. It was always the same thing: More or less literary *causerie* writ-

ten in feuilleton style, with a polemical subject preferably. In the Yiddish newspapers actual news items (and those largely foreign), were exceedingly scarce. Everything was concentrated upon comment and *Kritik*. A Zionist Congress, an anti-Semitic outbreak were analyzed and discussed without a complete news account ever having been given

the readers. The Yiddish publicist never really stopped to think that his first duty was to be informative and expository before he made evaluations and drew conclusions. In fact, he never considered himself a newspaperman or a "mere" reporter. Before his eyes were the great personalities of a Nordau, a Maximilian Harden, a Zangwill, who wrote for newspapers to give their views and to mold public opinion. It did not occur to our writers—or, rather, to our editors—that a Harden or a Nordau wrote for newspapers whose news columns provided a comprehensive background for their comments and journalistic literature, while in their own newspapers this background was almost entirely lacking. At the time of the World War the Yiddish press of America could boast of the most excellent literary contributions (mostly reprinted from the European Yiddish press); yet the news, foreign and domestic, was handled—or neglected—in a most provincial manner.

Herman Bernstein and his successors in *The Day*, raised the feature phase of Yiddish newspaperdom to a high journalistic plane. But it was Jacob Fishman who, as the managing editor of the *Jewish Morning Journal*, changed the Yiddish newspaper

from a periodical of daily publication into a daily newspaper. True, conditions were especially favorable for such a metamorphosis in 1916, when Mr. Fishman accepted the invitation of Mr. Friedkin, publisher of the *Jewish Morning Journal*, to assume the editorial management of the only Yiddish morning paper in New York. It is doubtful, however, whether anyone else could have succeeded in transforming a practically newsless daily into a newspaper as tactfully and yet as thoroughly as this thirty-eight-year-old journalist, who had twenty-three years of newspaper work behind him. Only a man competent in the technical and editorial machinery of Yiddish newspaperdom, an editor with a sixth sense that enabled him to feel the desires and reactions of the Yiddish readers, a Jew saturated with practical knowledge of Jewish life and respectful of Jewish tradition, could have manoeuvred the change so skilfully and smoothly.

Jacob Fishman came to the United States as a boy of twelve. He had gone through the *cheder* of his native town of Radzilovo, Russian Poland, and had also spent two years in the Lomzer *Yeshivah*. Imbued with Talmudic learning, he found himself in New York, thirsty for further knowl-

Continued on page 9

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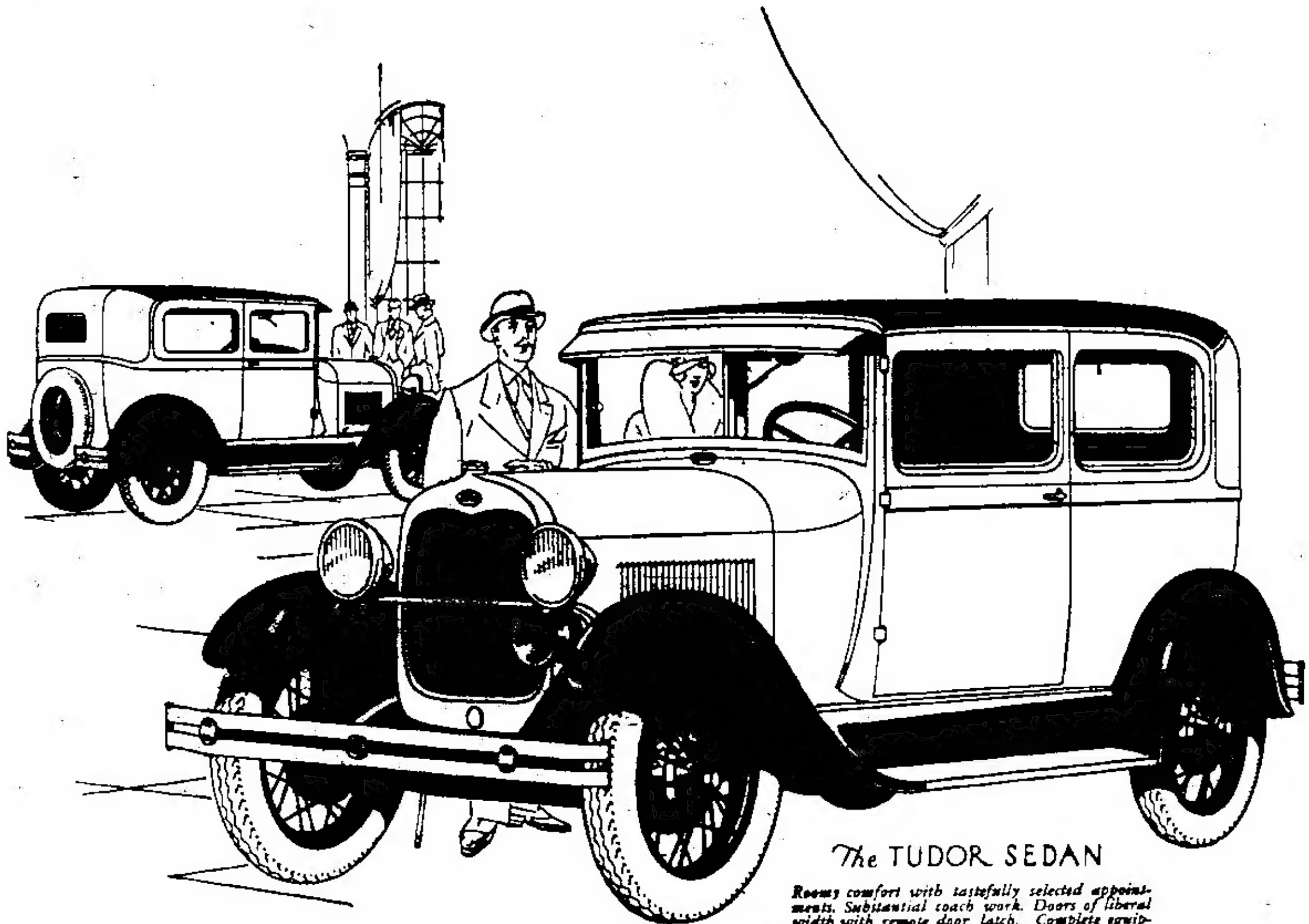
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A little American Jewish boy four years of age has been discovered who can play 200 tunes on the piano without looking at the keys. He can play anything he hears, even blind-folded, but otherwise he is just like any other youngster. Whether this idyllic state will last depends upon whether or not he is gifted also with sensible enlightened parents. He must already be the envy of many a parent who would be delighted to get at the business of making him one of the new prodigies. Whether he is a lucky boy or not is a matter of viewpoint. Allowed to develop normally, he may prove to be really gifted. But put through the paces of becoming one of the modern world's famous musicians, he may grow into a sight to inspire sadness in discriminating eyes.

Even such "prodigies" as the young Breitenfeld twins were taken from the water in a pitiful state of collapse during a swimming contest in which they were entered by over-zealous parents. Children who are no prodigies but who can dance better than passably well are often allowed to perform to the point of nervous exhaustion, where they will whimper and kick and scream while fond, doting parents look on and beam up to the shrieking point. Then they are apt to apologize for the child's behaviour rather than for their own lack of sense. The Jewish parent may be a greater offender in this regard than the Gentile, finding it harder, perhaps, to resist that impulse to exhibit the accomplished offspring.

The cost of being a prodigy comes high. There are always guardians around insisting, with suspicious emphasis, how very happy, natural and normal the prodigy is. He is said to play marbles with the other boys and is just exactly like other children—except that he practices and loves it, of course, six hours a day, or is it only three? And he doesn't mind being one of the city's show places, he likes to perform and never gets tired. Some skeptical folks, especially any who have seen the works being put on child musicians and actors, don't believe half the parents or guardians say about the natural development of the child. And there is a strong temptation not to applaud the show at all, but to ask of the child prodigy: Why do you seem older than your years? Are you glad to be a prodigy or would you like to run away and never come back? Do you enjoy being with grown-ups more than with children? How many hours of sunshine have you lost? Are you happy? Are you?

* * *

The Phi Epsilon Phi, national Jewish social fraternity chapter at Northwestern University, Chicago, has been notified by the college authorities that the organization must raise its scholastic standing this semester or the fraternity will be banned from the campus. It is charged that for the past three years the fraternity has held the lowest scholarship record among campus fraternities. That the University objects sufficiently to take such action may occasion surprise among the parents of the boys who have held the lowest record for several years. The parents evidently haven't been sending their sons to the University to have them study, anyway, so the authorities can't hurt their feelings. If the boys don't go in for education, it doesn't prevent the parents from sending them on next year again. If they do happen to learn something the parents consider it velvet. Social fraternities do not exist for purposes that further scholarship (the REVIEW mail-box is open to restrained protestants), although when a fraternity man does do well the fraternity tells the world at once and takes credit for it for obscure reasons. Social fraternities live for the pleasure of putting other people in their proper place. They flourish in the interest of snobbery, good fellowship, new hangings for the frat house, diamond-dusted cigarette cases for dinner-dance guests and any number of all-important reasons that do not include study or scholarship or allow time for them. The degree to which brain-work is excluded depends upon the kind of boys—that is men—who belong and the amount of money which sucker parents give them to squander, not as a reward of any kind, but as a simple matter of course. Phi Epsilon Phi is doubtless the butt of many jokes just now on the part of other frats which just get in under the wire. Its own members must be quite put out at the drastic action of authorities who are never satisfied. They may be planning to go to another, more broad-minded university where a man's a man for a' that. And some one select must be hinting at this very moment that here is anti-Semitism lifting its ugly head again, alas! f.f.c.

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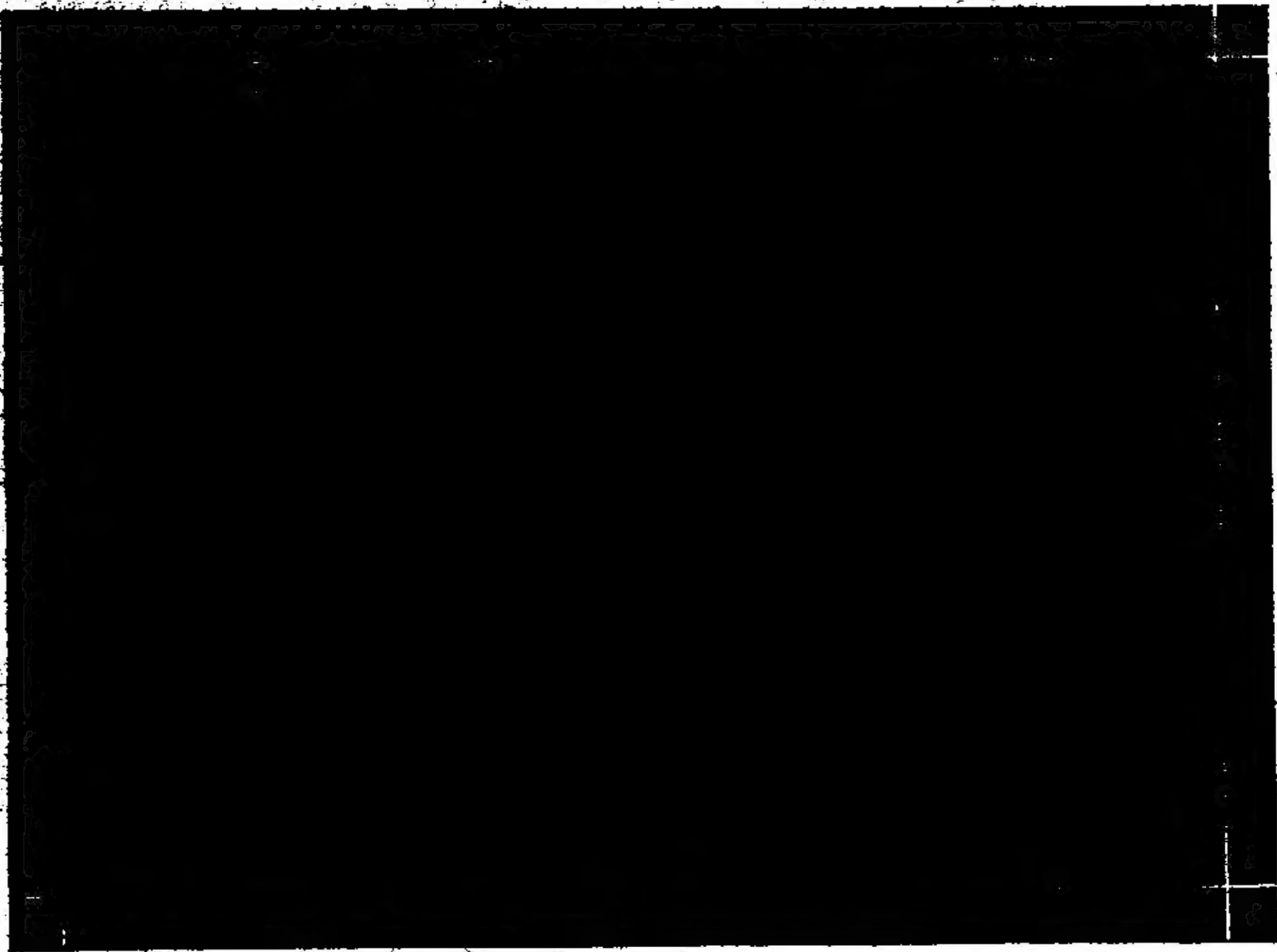
Rabbi Ferdinand M. Isserman

Rabbi Harry J. Stern

Canadian Jewish Review invites correspondence on subjects of interest to the Jewish people, but disclaims responsibility for indorsement of the views expressed by the writers. All correspondence must be signed with the full name of the writer.

APRIL 6, 1922

VOLUME IX, NUMBER 24



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Potato Flour Noodles

Take three eggs, beat until a light yellow and add one-half cup of potato flour and one-half cup of water; beat well. Heat a frying pan, grease well and pour in batter; fry in thin leaves or wafers. Cool, cut thin as noodles. Just before serving soup, strain, then let it come to a boil and add noodles; let soup again come to a boil and serve.

Almond Macaroons

One pound of almonds, ground fine, one and one-half pounds of powdered sugar, the whites of five eggs and grated rind of two lemons. Beat the whites of eggs to a snow, add the sugar and the grated lemon rind and almonds. Mix well together. Grease a very thin paper with olive oil, sprinkle some powdered sugar over it, place in a tin, form the cakes and place them a little distance from each other and bake in a very moderate oven. When done let them cool before you touch them.

Chrimsel

Sift one cup of matzoth meal in a bowl, stir in one cup of boiling soup stock or wine. When mixed add one tablespoon of chopped almonds, one teaspoon of sugar, pinch of salt and the yolks of four eggs well beaten. Add the stiffly beaten whites of the four eggs and fry by tablespoonfuls in boiling hot butter or goose grease. Sprinkle with powdered sugar and serve with wine sauce.

Imberlach

Take two cups of matzoth flour, one-quarter pound of powdered ginger, mix together with three eggs. Set this dough aside until it dries. Take one-half pound of honey and three-quarters pound of sugar and boil until it gets a reddish colour. Beat in the ginger and matzoth dough, mix it with honey, set back of stove, stirring constantly; when the mixture is thick and a reddish colour, place on the board so as to cool; roll and cut in two-inch lengths.

Wine Sauce

One cup of white wine, half a cup of water, grated peel of lemon, teaspoon of potato flour. Wet with cold water, add the yolks of two eggs, stirring constantly. When thick, add the beaten whites and serve.

Mock Whipped Cream Filling

Use between and on top of layer cakes.
Peel and grate one large sour apple, three quarters cup of white sugar, white of one egg; beat all together a long time, flavour with grated rind of one-half lemon. Mix the apple with the sugar as soon as possible or it will turn dark.

Pesach Cake with Walnuts

Cream together the yolks of nine eggs, and one-half pound of powdered sugar; weigh one pound of walnuts before shelling; when shelled, grind. To the creamed yolks and sugar, add two tablespoons of well sifted matzoth flour, a pinch of salt and one teaspoon of flavouring. Mix in the ground walnuts. Fold in gently the nine beaten whites. Bake three-quarters of an hour.

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Jacob Fishman

Continued from page 4

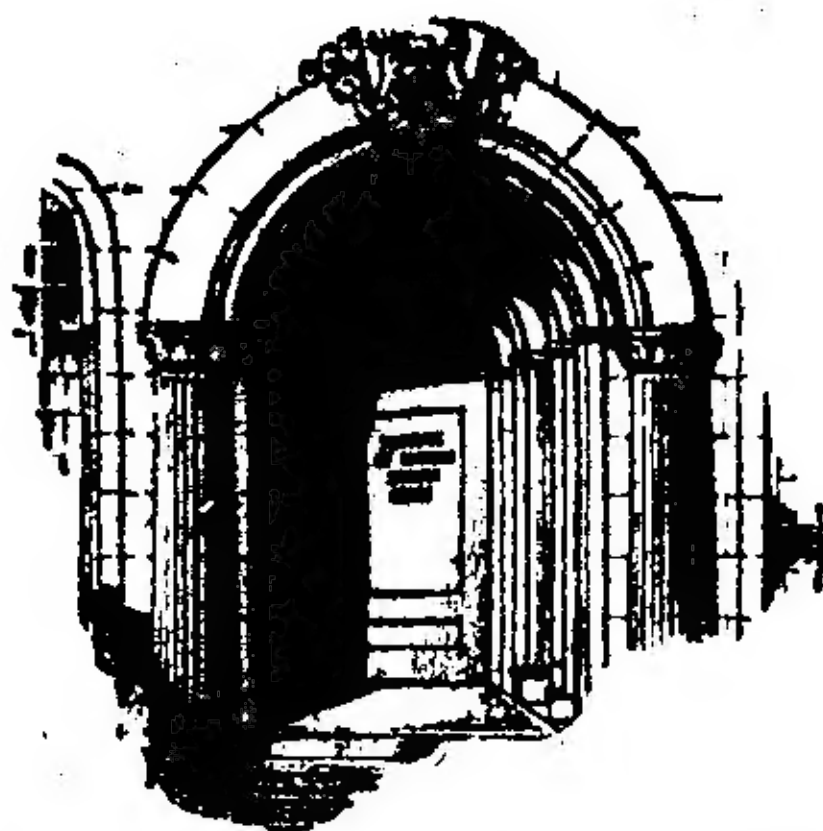
edge, but required to help earn the family living. After three years of public school he looked about for an opportunity, and got into the *Jewish Gazette*, the weekly established in 1874 by K. H. Sarasohn, who later became the publisher of the *Jewish Daily News*. But it was not mere chance that had brought the little boy from the Lomzer Yeshivah into the *Gazette* office. He imagined that a Jewish newspaper office represented a bridge between the old country and the new, as well as a sort of antechamber to Jewish learning and literature. To him his job in the mailing department ("department" is an exaggerated term— young Fishman and his pot of paste made up almost the entire staff), meant that he was part of the newspaper machinery. His youthful friends smiled indulgently: A bright boy with a fluent command of English, holding a poorly paid job in a Yiddish newspaper. But young Fishman was happy, and intensely interested in his surroundings.

Eventually he graduated from the mailing cellar into the "administration." Now he was much nearer to the editorial sanctum, and received a reportorial consignment from time to time. It was his whole-hearted joy in investigation, his conscientiousness and eagerness for accuracy, that decided editor J. Paley to transfer him from the business department of the *Gazette* to the editorial rooms of the *Jewish Daily News*. A few months later, as a youth of twenty—only eight years removed from the Lomzer Yeshivah—he was made city editor of the *Jewish Daily News*. He held this position for sixteen years; and in that time he came into daily contact with all kinds of Jewish institutions and organizations, with visiting Jewish celebrities from abroad, with Jewish artists—in short, with all the ordinary and extraordinary aspects of the rushing, fluctuating, seething Jewish life of New York. His training as a Jewish newspaperman was complete and thorough. At every step he felt the inadequacies of the Jewish newspaper machinery, and the lack of the right human material for the gathering of news. When, at the outbreak of the war, he joined Miller's *Wahrheit*, he was, perhaps, the only Yiddish newspaperman developed in America. Two years later he took command of the *Jewish Morning Journal*, prepared and equipped to carry out his ideas as to what a Yiddish daily newspaper should be.

It took Jacob Fishman five years to develop a Jewish news

service for the *Jewish Morning Journal*. He established two central news clearing-stations in Berlin and London, where dispatches and news letters were received from all the Jewish centres of Eastern Europe and Palestine. From his correspondents he demanded detailed and complete cable stories on important events. His motto for his foreign correspondents was: "When in doubt, cable. Never take a chance on the delays of the mails." At first, of course, the publisher of the *Jewish Morning Journal* was staggered by the expenses involved in this overhauling of the editorial machinery. But Fishman's determination won him over to wholehearted co-operation.

This intensification of the journalistic tempo was not limited to the news and cable departments. The new managing editor also demanded an immediate reaction



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from the special writers and litterateurs. Articles had to have some connection with topics of the day, had to supplement the news-gathering efforts. Yet Fishman never forgot that the *Jewish Morning Journal* was a newspaper of orthodox sympathies, and that any reform had to be adapted to its readers. Here he revealed a delicate, tactful touch which not only preserved, but even reinforced these orthodox contacts. Before Fishman's advent the editorial department had limited itself almost entirely to the authoritative editorials of Peter Wiernick, so that it could hardly compare itself with the galaxy of Jewish literary celebrities brought forward by *The Day* or even *The Forward*. Fishman attached to the *Jewish Morning Journal* such men as Bal Machshoves, the eminent Jewish critic, S. Schneur, the Hebrew

poet, David Frischmann, the Hebrew and Yiddish essayist, nad Ben Zion Katz of Hazman fame, Dr. Moukdoni, the impressionistic dramatic critic, etc. In two years he doubled the quantity of reading matter, and improved its quality a hundredfold.

In the feature field Fishman's greatest achievement was his successful introduction of the memoir literature, not in imitation of the American press, but in the form of an original Jewish contribution. Herzl's diaries appeared in the *Morning Journal* before they had ever been published in book form, in any language; the same is true of Mme. Nordau's biography of her husband. Rabbi Maze, the Rev. H. Masliansky, H. Sliosberg, Schwartzbard, and many other unique personalities of the last and present generation told their life stories in an intimate, frank and popular manner.

There can be no doubt that a historian of contemporary Jewish life will have to go to the Fishman files of the *Jewish Morning Journal* for his first-hand material.

But where did Fishman himself stand as he so modestly and energetically carried on all this constructive newspaper-building work? From the first day of his journalistic career his conception of Jewish life never wavered. It was, and has remained, Zionist. He stamped the *Jewish Morning Journal*, which before his day had maintained a more or less benevolent neutrality toward Zionist affairs, as an unquestionably Zionist newspaper. His conviction that Zionism is the only vital force in Jewish life impelled him, as a newspaperman, to make it the Jewish policy of his paper.

It was, of course, inevitable that his staunch and courageous stand should have brought him in close personal contact with American Zionist leadership; and he has been a member of the Administrative Committee for years. A strict disciplinarian, however, he remains an independent observer of Zionist affairs and activities. He welcomes criticism, but it must be honest, constructive, and free of petty personalities. When, in 1921, the Zionists of America fought a battle within their own ranks for the

integrity of the World Zionist Organization, Fishman threw the full weight of his paper's influence in the balance for those forces in the American organization which stood for the unity of the World Zionist Organization. Fearless and indefatigable, he clarified and crystallized Jewish opinion.

To speak of Fishman the Zionist is to speak of Fishman the man and editor. Even before the Balfour Declaration he achieved a big newspaper and Zionist political scoop with his cabled interviews with Lord Balfour, Lord Bryce, Lloyd George, Lord Northcliffe, and other eminent British statesmen on their attitude towards the Jewish National Homeland. One who wishes to read a comprehensive history of the last four Zionist Congresses will have to turn to Fishman's cable and mail reports and comments in the *Jewish Morning Journal*.

Despite his strong and consistent Zionism, however, Fishman is uncompromising only as regards fundamentals. He invites, even provokes the view and opinions of opponents. His editorial policy bears the stamp of his inner dignity. Whatever the issue, the tone of the *Jewish Morning Journal* never descends to the vulgar or offensive. Newspaper history will compare the editorial dignity of the *Jewish Morning Journal* to

that of the New York or London *Times*.

Some years ago Fishman introduced a signed editorial column, *From Day to Day*, on the first page of his paper. In it he writes, three times weekly, clear, trenchant comments on the news of the day; Jewish or otherwise. There is a similarity in style between Brisbane and Fishman. Fishman's column is that of the Jewish commentator *par excellence*—terse, lucid and fundamentally ethical. His is the immediate reaction of the true newspaperman. Personal comfort never interferes with his journalistic duties. I have often seen him at gray dawn, working over his typewriter in the press-rooms of hotels in Philadelphia, Vienna, Carlsbad, Washington, following upon a nerve-wracking session which had endured the whole night. He may just have been involved as one of the main participants in a heated controversy on the convention floor, his point of view may have been defeated or vindicated, but once bent over his typewriter he became immediately the newspaperman, viewing all events objectively. Pressure intensifies his powers. The bigger the task, the greater his energy. Effacing his own personality, he aims to be accurate and impartial. He avoids

all literary encumbrances. He will never sacrifice a precise term in order to appear witty or impressive. He does not flirt with his public, nor strive for grandiloquence. He condemns or defends in precise unequivocal words. His readers (and their number is legion) know what Fishman thinks; and it is no exaggeration to say that *From Day to Day* comments are a powerful factor in the molding of Jewish public opinion.

From the Lomzer Yeshiva to a twentieth century newspaper plant in New York is a long stage, yet Jacob Fishman did not lose his enthusiasm, optimism and above all his intellectual honesty on the journey.—*New Palestine*.

Max Reinhardt, German theatrical producer, who recently gave a repertory season in New York, sailed back to Europe recently. He announced he would return to the United States in September, when he will go to Hollywood and direct a motion picture in which Lillian Gish will be starred. The producer was accompanied by his young son, Wolfgang, and by four members of his company, the other members having sailed following the end of the engagement in January.

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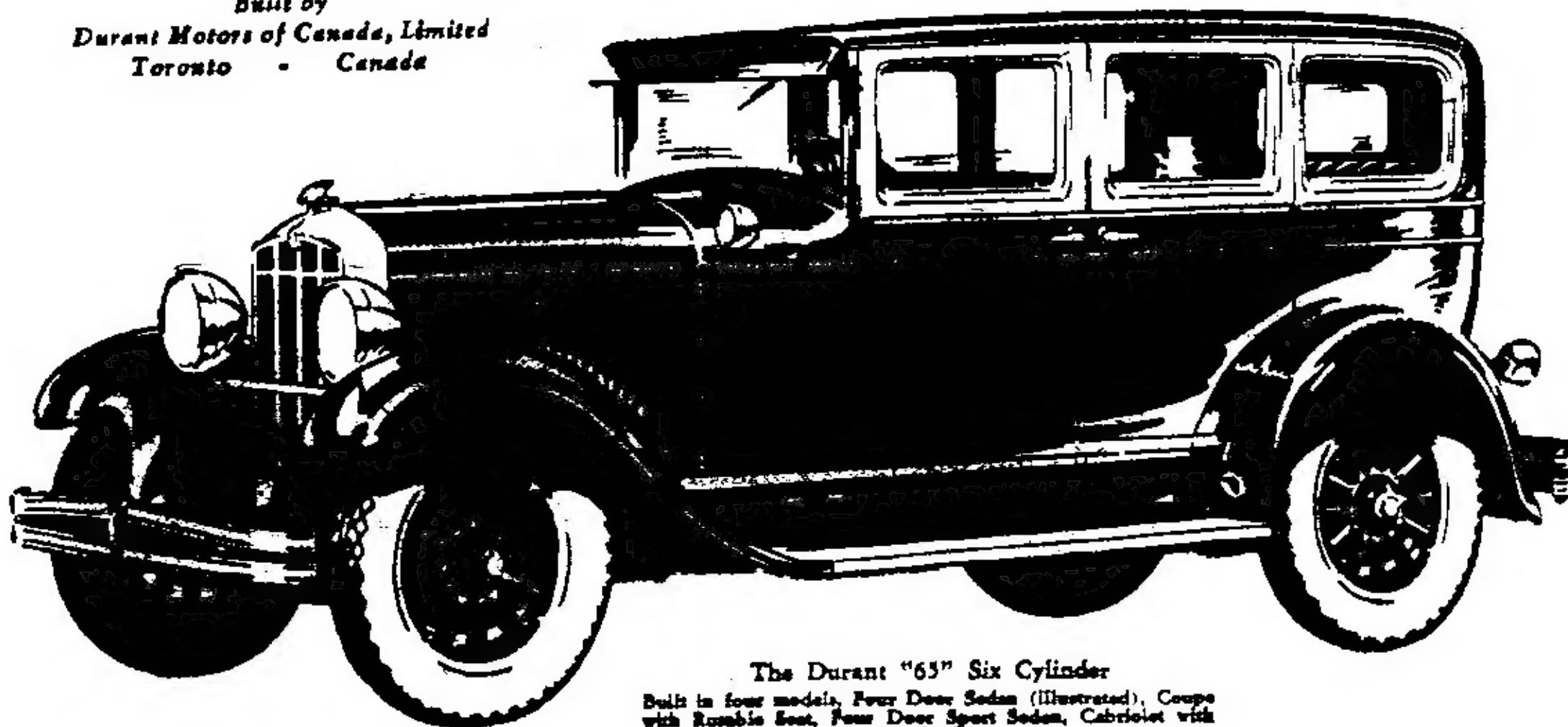
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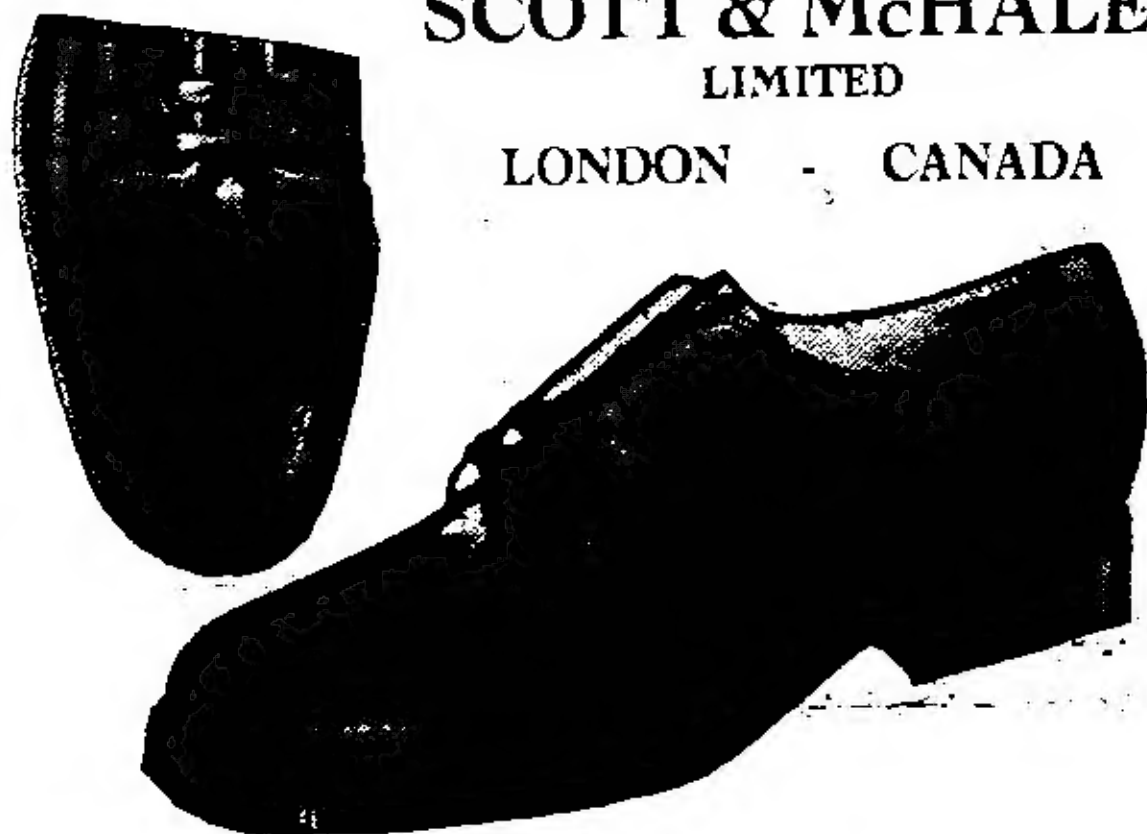
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LONDON - CANADA



First Impressions, Frankly

By LOUIS GOLDING

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America did not begin with the view of the sky-line along the Hudson River. Nor even with the view of the Nantucket Lightship. (Have I got that right? Should it be Lighthouse? But we were all gathered so tensely round the clock in the saloon—Jews and Gentiles all unified in one sculptured group—awaiting the announcement that Mr. or Miss So-and-so held the prize winning ticket in the Nantucket sweep, that outlines were blurred for us in the unreal dawn). America began earlier, on the English side of the Atlantic. At the King Albert Dock, to be precise, away and away upon our grey river. . . .

America began with Mr. Birnbaum. I confess. I found it a little irritating at first. I didn't want my America quite so soon. The people at the shipping-office had blandly promised me a cabin all to my reflective self. A nice cabin, on the left hand side as we headed for America, so that I'd get the sun all day long. (I cannot bring myself to call it the port side. Whiskey was the popular liquor. There was an incumbent upon the Jewish Rabbinate from Cincinnati, I think, three cabins away, with a hip-pocket flask of cognac from Richon-le-Zion. For strictly ritualistic purposes. Very good cognac they render at Richon-le-Zion. It may be recommended for secular purposes, too. But whiskey, as I said, was the popular liquor. Scottish engineers flanked us, faced us, backed upon us, upon Mr. Birnbaum from America, Mr. Golding from England. But this is a confession of first impressions. I must restrain my thoughts on the subject of Scottish engineers).

They had blandly promised me, I repeat, a cabin all to myself. And then just as blandly they told me I must share my cabin with Mr. Sol K. Birnbaum. He was a business man, a big business man. He had an ice-blue chin. The sort of nose he had would have been called a Semitic nose in earlier epochs of civilization, perhaps even a Jewish nose. But the nose of Mr. Sol K. Birnbaum, of Oklahoma, was the high-bridged nose of Chief Big Toe, whom he had succeeded in the hegemony of those regions. He wore also a tall, stiff collar designed upon the lines of a Wall Street skyscraper. He did not seem Gentile or Jew to me. He was America incarnate. Irritated as I was at first, I realized shortly what a divine opportunity had

been vouchsafed me to study, in this reduction to its essential elements, the grim yast American complex. I had him isolated, as it were, in a chemical seclusion, this quintessential American. In Europe he would have been mere Shloimeh? (From Lodz? From Berdichev?) In America, it was nothing less that he was—he was America. (Perhaps he consoled himself with a similar sophistry. What could be more useless, after all, in the scale of values of big business, than a lost wandering novelist from Europe—a young man who has been to Tunis and Jerusalem, and has no notion of the values of real estate there, and what prospects are enjoyed in those places by the automobile or marble-bath industries?)

So there, bunk to bunk, we faced each other. Two Jews? Oh, that did not matter. We faced each other, Europe and America. He was broad and tall. His name, as I said, was Birnbaum. He did not chew chewing-gum (and at a reception some weeks later, in the mansion of a Park Avenue millionaire, I discovered that the only chewer of chewing-gum present was a British cavalry captain on leave from his station in the Punjab). But when I asked Mr. Birnbaum whether it was true if there was a patent contrivance inside the jaws of the Statue of Liberty, so that the distinguished lady simulates the motions of one that chews gum—Mr. Birnbaum turned his contemplative eyes upon me, and said, No, he figured it was not true. But a light flickered in his eyes, the light of surmise and speculation. How come that Messrs. Wrigley had not thought of that before? It might be up to Messrs. Birnbaum to sell them an idea or two. He took out a little note-book and jotted a memo down.

Had Mr. Birnbaum (I asked him), who makes more butchers' blocks, slabs and trestles than any six of his competitors put together, had he much time for reading? (I did not ask him whether the blocks, slabs and trestles he manufactured were for the division and display of kosher or unsanctified meat. That would have been irrelevant.) No, said Mr. Birnbaum. He did not read. He thought that a man could do better things with his failing eyesight than read. And that is a just observation in certain respects, even though Mr. Birnbaum's father from Lodz—

or did he say Berdichev?—read himself quite blind on the pinpoint exegetics of Mishna.) But I said there was a school of authors and journals in his country, both Jewish and Gentile, who had been treating the doctrines of big business disrespectfully. I instanced the names, amongst authors, of Messrs. Mencken and Sinclair Lewis, and amongst journals several one knows of. Had he heard of these authors and these journals? He did not hurl the tooth-glasses at my head. He looked through me and beyond me, clear across the Woolworth skyscraper to Mr. Lewis and Mr. Hurwitz, Mr. Mencken and those others, skulking amongst their bookshelves.

"Sure," he said, with infinite compassion. "I have them authors skinned to death," said he. "Now if you want a *reel* story," he continued in almost faultless American, "take me." Yet could you quite honestly say that there was not a faint phantom of Lodz in his articulation, an infinitesimal soupçon of Berdichev in his consonants? "Take my life," he went on. "It was like this yer," said he.

And for the rest of my Atlantic crossing, at a time when even the Scottish engineers had ceased from whiskey, and the great midnight constellations were heeling over towards the dawn, he told me the story of his life, and it was duller than any telephone directory, and more thrilling than any wild western epic. And when he desisted from his tale, it was only to chew an apple, for, said he, as the saying is, An apple a day keeps the doctor away.

Now it was not the obvious drama he spread himself on—the little wooden ghetto where he was born, the noisome urban ghetto whither his parents transported him, the pogrom which razed to the ground the wooden ghetto of his nativity on that ill-omened Passover when his parents took their small boy over to visit his grandparents—the pogrom which left him an almost naked orphan. I will not say he did not see the drama of all that. He merely did not see it at all, because he was not looking at it. And he had just as little use for the details of the history of his next few years—the emigrant ship, the Delancy Street gutter, the hoboeing in the Middle West, the experiences in a vicious San Francisco dope-den. That sort of junk he left, with an accurate instinct, to the mere professional story-teller. His voice quickened a little when he recalled his first frantic flutters with a dime, a dollar; but life only began for him in earnest when he started dealing with money as an abstract concept, rather than

a commodity convertible into gilt clocks and pianos. In that sense he was an artist like those earlier members of his race, Mendelssohn, Spinoza. He dealt in something just as ideal and impalpable. He lived in a bleak void like a pure musician, a pure philosopher.

It was a long story of mortgages and debentures and shares in a brewery and how these were converted into preferences (whatever those might be), and of ordinaries he had discarded, and more mortgages and foreclosings, until at length his pyramid attained its severe and serene apex

—the company of which he is president at this day (and will be for years, I trust)—the company which manufactures more butchers' blocks, slabs and trestles than any six of its competitors.

In a more than usually literal sense, he has more money than he knows what to do with. He has heard of hand-made pictures, but considers them inferior to the machine-made product—"I ask you. If a cow *reely* looked like that, would you feed its milk to your latest-born? Well then!" His children have installed expensive gramophones in rococo secretaires and loud-speakers in

Louis Quinze cabinets. But the noise distracts him from the impassioned contemplation of the day's financial columns. He goes to his own room—to his own unassailable room, microcosmic America. A bathroom leads off from his room. He can bathe himself in fifteen different postures. He knows that his lads have shoes for their feet, as he had not when he came to this land. He knows that his daughters have pearls about their necks, though the only necklace their mother knew were the tightening fingers and thumbs of a shrieking moujik.

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What right (I asked myself, seeing the spirit of America for the first time) have the sweet authors to sneer at him? He is as good an artist in his medium, as their best. Should I, I vowed, as we swung round into New York Harbour, should I for my part ever need a butcher's block, slab or trestle—assuredly it shall be the block, the slab, the trestle of Mr. Sol K. Birnbaum that I shall buy. None other than Mr. Birnbaum's, the genius patent of America.

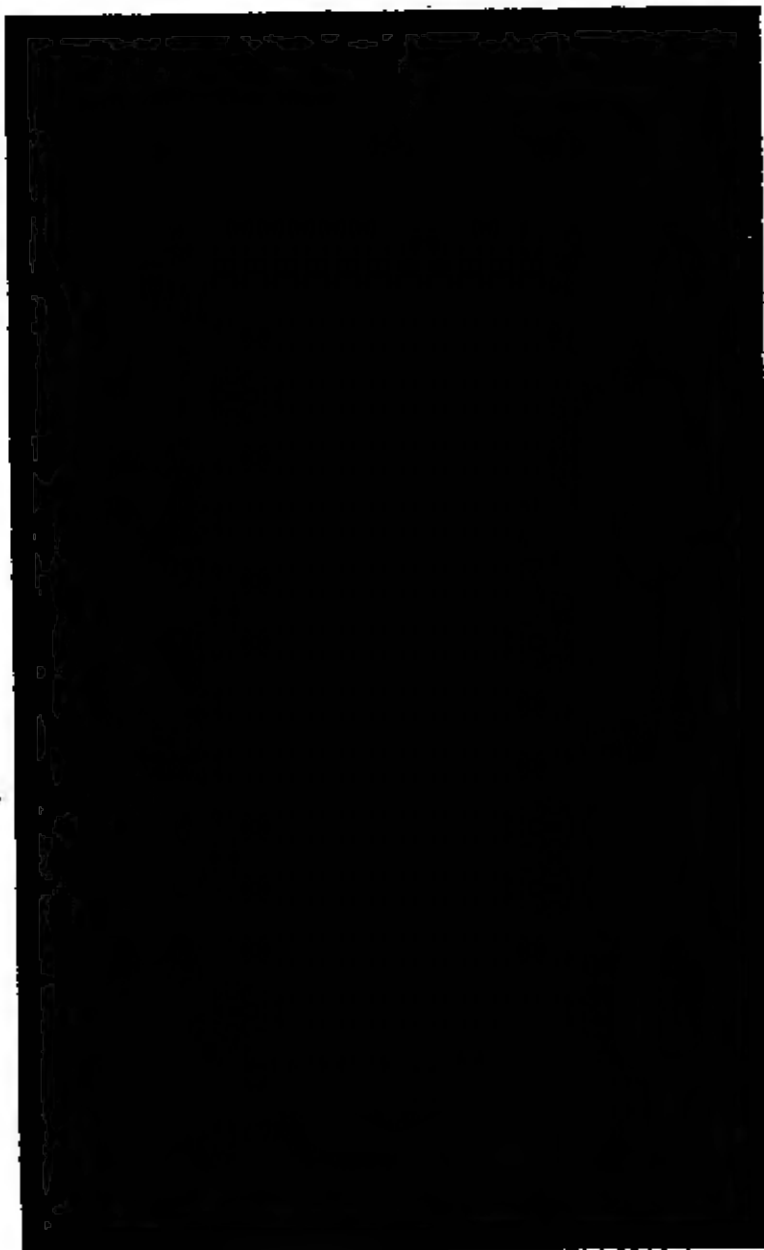
Immediately he disappeared. There was no more Mr. Sol K. Birnbaum, because there was a hundred thousand of him; he was lost in an infinite reduplication of himself. These colossal cliffs of cement and steel works into which he has disappeared, these mathematical phantasmagoria which impend over me—are they actual and tangible, or are they not just as visionary as the unreal palm trees I gazed at across pools of mirage not many months ago on the road to Damascus? Such an idea would not merely be ludicrous but criminal, to the blue-chinned Mr. Birnbaums who sit among their tape-machines and dictaphones, each in his little sky-hung pigeon-hole.

But what has happened to me? I cannot say if I am sure even about Mr. Birnbaum. Did I

really share a cabin with him on my Atlantic-subduing liner? And if I did—am I sure if his occupations are leading him much further than the mystic performances of the brown fakirs piling up their little sand-hills twenty hours a day upon that same road

to Damascus. But sand or gold, what does it matter. It is the Game that matters, is it not? It is the Game!

For, as a modern poet sang:
For the Lord our God is a
gallant God
Who playeth behind the Veil.



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is descended from one of the most honoured Jewish families in England. He is a lieutenant of reserve officers in the Grenadier Guards.

And did not Jacob, our father, play that same game, with God hiding behind the Veil of His angel, whence came it that Jacob's name was called Israel?

Is that the truth of this tremendous American complex, the truth of the hundred thousand Birnbaums? Are these architects a race of gallant children piling up their bricks? Higher and higher, till the very moon blanches to see how near they approach? The dull dotards in the Old World are not so serious. Do not these architects and these business-men devote themselves to this skyey competition with the demonic intensity of children at their games, of soldiers at their wars?

Is there not, in fact, a sort of sub-naïveté in the way that enormous natural forces are exploited in this land to achieve slight ends? Would it embarrass a Mr. Birnbaum, a Mr. Ford, to capitalize the lightning in order to put a new brand of toasted buckwheat cakes on the market? It was at the centre of Mr. Birnbaum's own Atlantic that this realization forced itself upon me. A radio telegram was handed over to me by an unaffected wireless operator. I was displeased! I was a little hurt! He should have shown a trifle more emotion. It is true that I am

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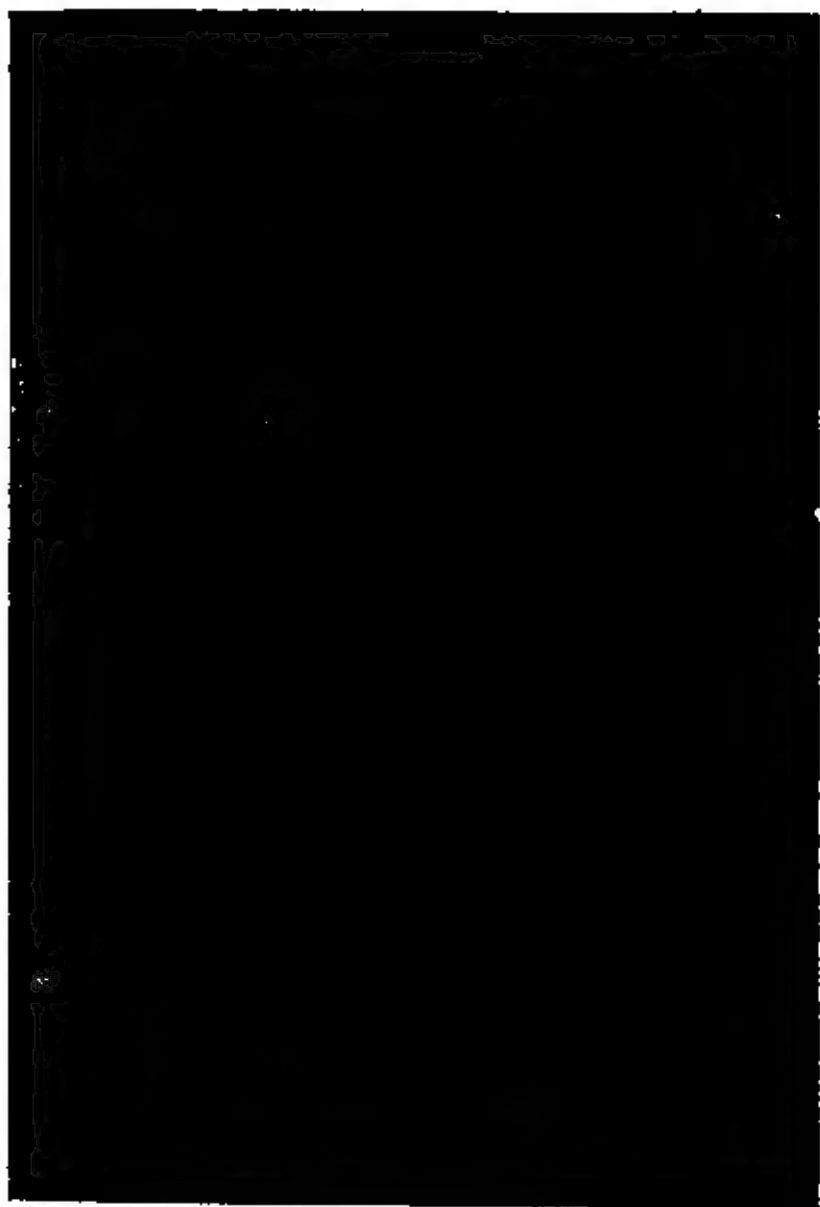
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neither a Chief Rabbi nor an oil millionaire, but for all that wireless operator knew, I might have been either or both. Who else but a Chief Rabbi or an oil millionaire receives wireless messages across two thousand miles of turbulent ocean? Christopher Columbus, who was more important than either, was not honoured in such a way. Tremblingly I tore open the envelope. What catastrophic

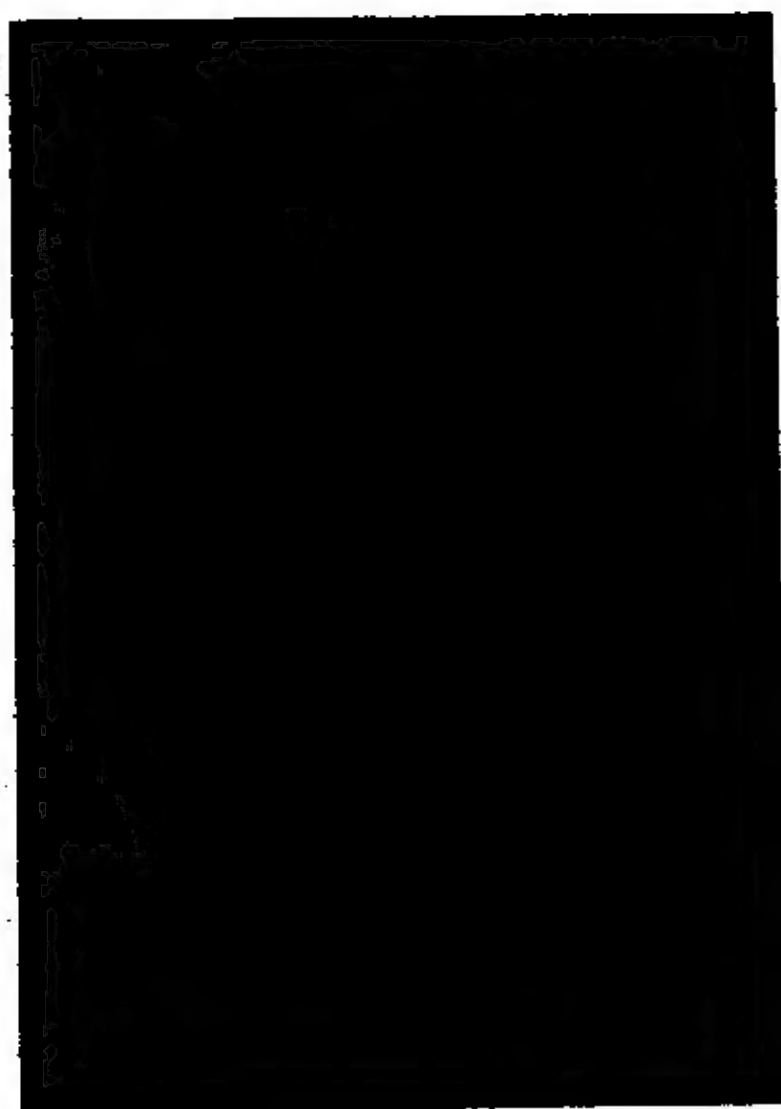
change did it not portend? Towards what new destinies was my country, or my race heading? And I, no less, chosen, so unworthily, to be the ambassador of England, or the spokesman of Judaea! And these were the words I read: "If free for luncheon next Thursday, big boy, do come along."

Do I illustrate what I mean? Is there not a certain dispro-



SOPHIE BRASLAU.

American contralto, has just rounded out a Pacific Coast tour of triumphant magnitude. She may well be regarded as a trail-breaker in that it was her courage and initiative that gave the first impetus to high-brow programmes on a popular scale. It was she, too, who disdaining critical derision, introduced classical concert numbers in English and made her audiences like them increasingly. It was likewise the pioneering impulse in Miss Braslau that—through her friendship with Rachmaninoff—has given such a tremendous vogue to Russian programmes. Like most noted recitalists, her career began with the Metropolitan Opera, where she appeared during a period of several years. Since then Miss Braslau has sung her way into the affections of music lovers the world over.



THERESA HELBURN.

though one of an executive body of six, is admittedly the power behind the personally remarkable doings of the Theatre Guild of New York—perhaps the supreme artistic enterprise in America. Her judgment in the choice of plays is said to have been unswerving and rarely contested by any of her largely masculine fellow-executives. Moreover, despite her manifold official duties as casting director, executive manager and what not, she has found time to write several substantial plays, the latest of these being one entitled "Dumb-bell." She began, years ago, as play reader of the then incipient Guild and by dint of ability and energy—some say—she finally became head of this unique organization.



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portion between the epic means and the sardine-like end? Yet is it possible to doubt that this civilization is labouring to bring forth some majestic end which shall bear a real proportion to the incredible means it has already mastered?

The air all day and all night long is full of urgency. The unending ribbons of motor-cars flow like sliding rivers. The elevated railways clang. The subterranean railways boil and bubble. Every dimension of the atmosphere is occupied by traffic. Who shall divine what the ultimate goal is? They halt hardly a moment when they arrive. Do they go elsewhere? Do they vainly return whither they set forth? How

shall the poor stranger know? Do the Birnbaums themselves know? Even matter is not inanimate in the land of the Birnbaums. It has attained a fierce vitality all its own.

I was made aware all the more forcibly of this, because the end of the year found me in a place so vastly unlike the year's beginning, that I seemed to have crossed not merely oceans, but interstellar space, in one year's wayfaring. The year began for me over in the eastern world. And there not merely matter, but even humanity, has a Death upon it. It is the world of Islam, which means submission to the will of God. There is no submission here, in the world of the Birn-

baums. There is nothing but conflict as stern as the rock upon which Manhattan is built, and ambition as dizzy as the sky-shouldering roofs.

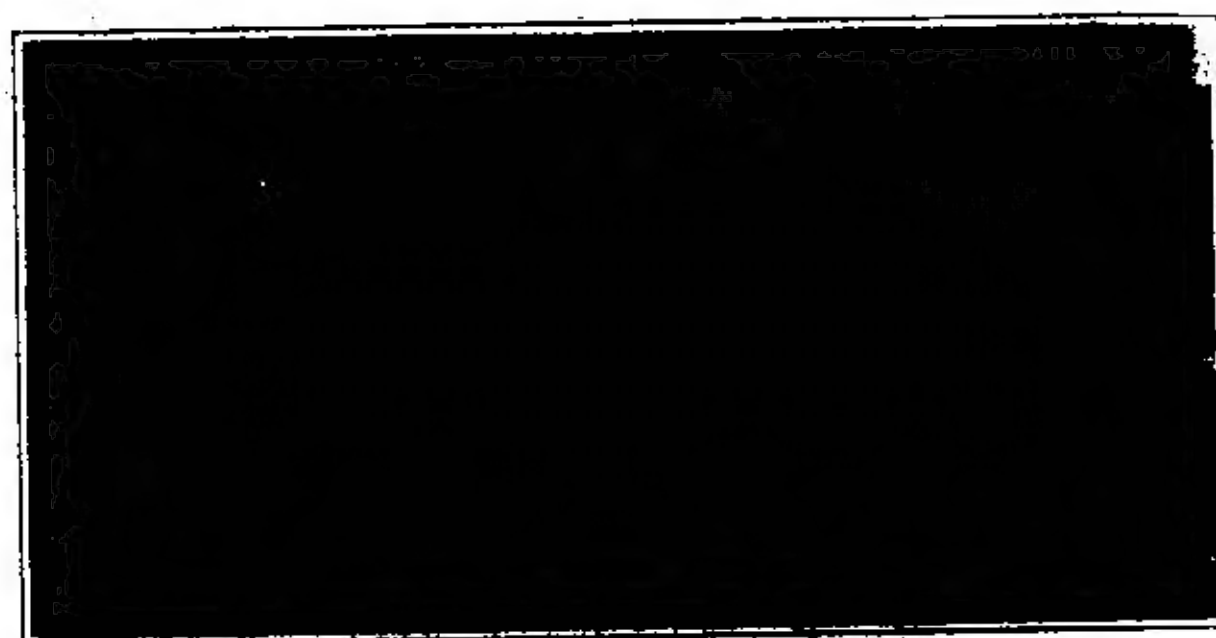
And we who belong to Western Europe—what charity is there for us? For the vocal Birnbaums, the formalizers of the Birnbaum attitude, declare that they have bowed the knee long enough to the humour of London, the wit of Paris, the majesty of Rome. All geometry is out of date. The equator now runs between New York and San Francisco. The Thames and the Seine are but tributaries of the Hudson River. They say these things with a fierce and resonant urgency.

How true is this? I am too

dazzled, deafened, delighted, to think my way towards any answer. You Birnbaums and we others are too intimately concerned to pronounce the ultimate word. I would have no one less dispassionate than a Martian to resolve the issue. It is possible that it would occur to him to weigh in his one hand Shelley's skylark, and in the other hand the whole vast complex of Manhattan Island. It is possible that he would remember that once the shops and warehouses and palaces and offices of Nineveh weighed in his hand no less heavily than Manhattan? Would he consider that Shelley's skylark had a song to sing before the days of Nineveh, and will resume it again



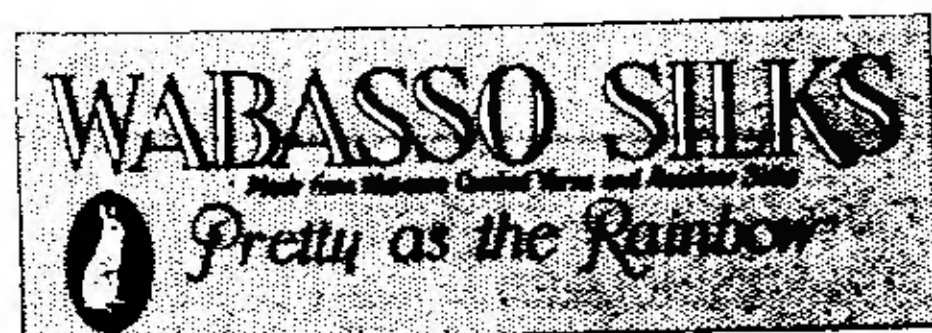
One of the buildings of the Hebrew University, on the land of the Jewish National Fund, on Mt. Scopus.



Typical scene during the haymaking in the Emek.

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when the cellars and skyscrapers of Manhattan are not to be distinguished from each other? Will he pause suddenly in his vast deliberation, to give ear to a skylark singing somewhere in the lost spaces of Colorado, singing across lands and seas to Shelley's skylark, his kinsman? Will he? Will he not? Ask neither Mr. Birnbaum nor me to answer. Let the gentleman from Mars rack his poor wits!

He Could Speak English

Years ago, in the early days, the Hebrew Immigrant Aid Society of San Francisco helped all Jewish newcomers in the city find work.

One of the former immigrants, now well established in Frisco, tells a story of an amusing incident that took place the day he appeared at the immigrant aid office to be assigned to a job:

The new arrivals stood in a line, each more eager than the other for a chance to work. The generous citizen who had volunteered to find places for them—let us call him Levine—paced the floor thoughtfully, sizing up the array of candidates for jobs. He was trying hard to figure out where each of them might fit.

"Ah!" he mumbled, disparagingly, with much gesticulation. "If only one of them could speak English! But what can I do with such fellows, ha? Not one word

English! And yet I must find them jobs."

Overhearing this, a shy little youngster piped out in Yiddish, "I can speak English, Mister."

"You can speak English?"

"Sure," said the boy.

"All right, say something."

The boy said something in English, apparently to Levine's satisfaction. "That is good. You *can* speak English."

The boy's face brightened up. "Will you get me a job?" he asked.

Levine looked at him almost angrily.

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"I get you a job? Such an idea. He speaks English better than I and he wants me to get him a job. Look at these poor fellows, who don't know one word of English. I have to find them jobs. You go get one yourself."

From old Peru

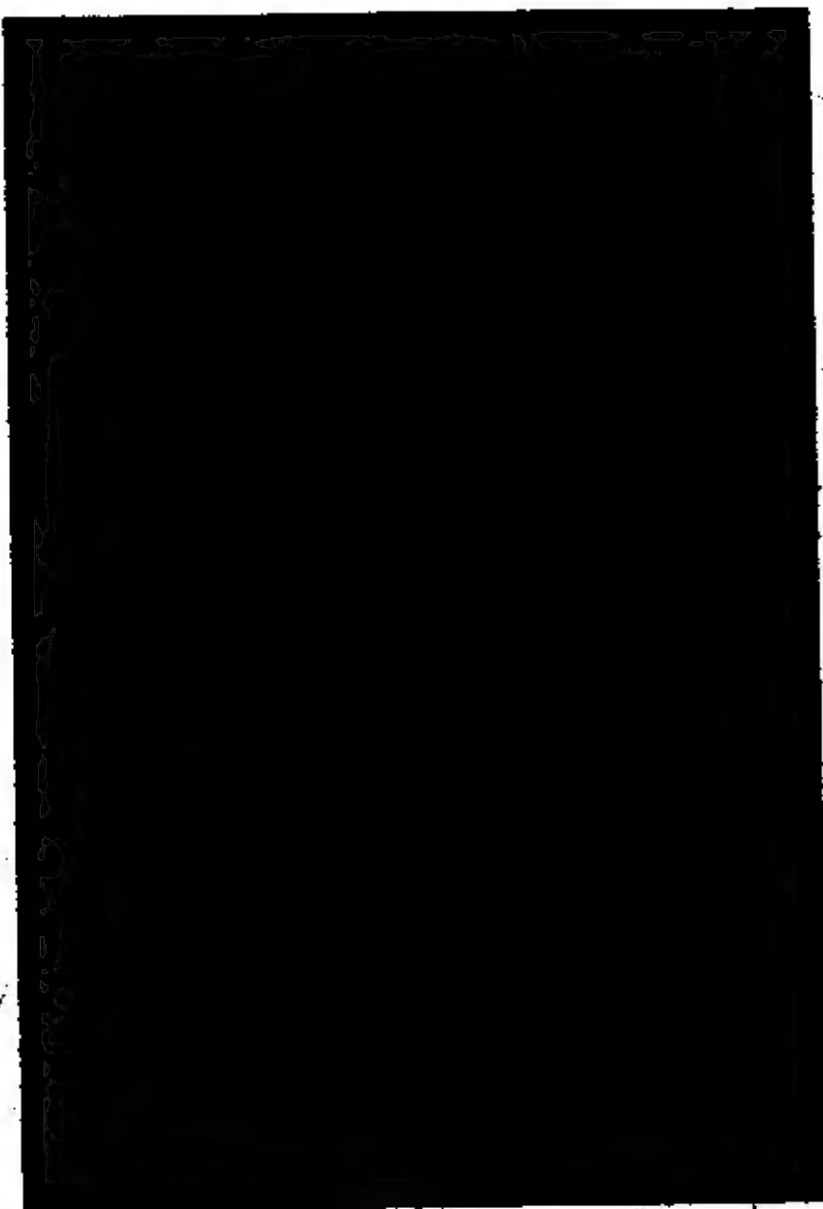
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FANNIE HURST

is virtually an institution in American literature of the heart-throb type. Her short stories appearing in leading magazines command top rates and, her novels have a distinctiveness all their own. Of course, all of you remember her "Honeycrisp" and the way it invaded (via book, stage and screen) the hearts of most of civilized mankind. "It Is to Laugh," a serio-comedy based on her earlier "Gold Fish" yarn, has just been produced in New York. "A President is Born" is the title of her latest novel. Miss Hurst will now devote herself to writing short stories for several months before plunging into another novel. She lives on West Sixty-seventh Street in a block which boasts more celebrities to the square inch than there are to the square mile in any other part of the country. Her outstanding characteristic is a fondness for animals.

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A Half Century of Art Collecting

A Few Words on the Masterpieces Gathered by
Adolph Lewisohn for His Home

By STEPHAN BOURGEOIS

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Art collecting, which was fifty years ago more or less the hobby of a few people in the United States, has since then not only taken an increasing importance in the life of the nation, but has also undergone a change in itself, so that to-day it must be considered one of the most powerful forces which is transforming rapidly the mentality of the people of this country.

Whereas during the last century the aesthetic interest was more or less centred on the past, and the old masters dominated the public stage, gradually the fact became known, that in the meantime an artistic revolution had been taking place in France, which in its magnitude and consequences cannot yet be entirely measured. Since the end of the sixteenth century most artists had developed the habit of looking backwards to the old masters for direction how to compose their pictures or sculptures, resulting in most cases in imitation and artificiality. But with Goya a new spirit of independence invaded the mind of artists, and, throwing gradually the crutches of the past away, art was liberated from the accumulated waste of mechanical tricks and optical compromises. In this way a new type of artist emerged radiantly from the chrysalis of his own mind, free in expressing his vision of life as he saw it himself.

From Goya, who lived the last years of his life in France, the spark of rejuvenation was communicated to Delacroix and Daumier, and, spreading into wider and wider circles, Corot, Monticelli, Courbet, Manet, Degas, Renoir carried the liberation of art to the end of the century where the all-powerful personalities of Cezanne, Seurat, Gauguin, Van Gogh, and Lautrec helped to pave the way for an entirely new vision of life and art, culminating finally in Rousseau, Picasso, Matisse, Derain and Marie Laurencin in our time.

The joyous impulse of this movement went beyond the frontier of France, penetrating other countries, and reached finally the shores of the United States during the first decade of this century, transforming completely the outlook of our artists. The mentality

of former days, when every aspiring artist looked backwards to old Europe for guidance, was thrown overboard in the discovery of new values and ideas, residing in every creative mind. Out of this new mentality was born the modern American school, starting with Ryder, to lead through Winslow Homer, A. B. Davies, K. H. Miller, Jerome Myers, Mary Cassatt, Eugene Higgins, Twachtman, to lead to John Sloan, G. P. DuBois, George Luks, E. Speicher, Rockwell Kent, Robert Henri, Leon Kroll, George Bellows, J. S. Sargent, Paul Dougherty, Clayett Wilson, Eli Nadelman, to a new expression in the personalities of Maurice Sterne, Charles Demuth, Pendergast, Marin and Friedman, Hunt Diedrich, Gaston Lachaise and Jules Pascin.

Naturally, this spirit of adventure could not remain isolated in the work and personality of artists alone. It took first hold of a few individual collectors, to gain by 1912 with the International Exhibition (the so-called Armory show) wider circles and is now permeating the whole country with a feeling of artistic rejuvenation, of which we see only the beginnings in our day. Collections of modern art have sprung up everywhere; museums have started to revise their modern departments, and the time is not far when modern art will not only have effected a complete change of painting and sculpture, but also of architecture and interior decoration, which will ultimately produce through its universal contact an entirely new type of phantasy-life.

One of the first to feel in this country the vitality of modern art has been Adolph Lewisohn. Starting about forty-five years ago to collect modern pictures, of which one of the first was a landscape by Claude Monet who at that time was practically unknown even in France except to a few, he took his risk by acquiring pictures from artists who were more or less unknown or even had a hostile press, to build up a collection which in time was found to be the most complete collection of modern French and American

Continued on page 20

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A Half Century of Art Collecting

Continued from page 18

art which had so far been attempted anywhere.

He started without any special direction by adding picture to picture—good and indifferent—just for the pleasure of a wider friendship with art and artist, and saw his hobby take gradually and spontaneously a more concrete aspect. What was first a conglomerate, began to form itself into a picture itself—a kind of mosaic—which not only illustrated the rising vigour of the modern evolution, but also the collector's own development to catch up with contemporaneous thought and action.

Through addition and eliminations, this picture grew in time more distinct, and we have now before us a complete and graphic idea of Europe's and America's artistic evolution, as it is reflected through the mind of our artists. From this angle it is a curious fact that most of those artists who tended to Retrospection or Conservatism did not appeal to Mr. Lewisohn and are therefore not represented in his collection.

Only the vigorous ones, who looked forward to a clearer realization of life, and were not hampered by an artificial beauty-ideal, attracted his attention, and so we have in him a new type of art collector which so far has been unknown in America. Of course, there have been collectors of modern art in this country, but their courage or comprehension usually stopped short sooner or later in life and they shrank back before the onward rush of Modern Art ideas into the comfort of accepted formulas. But art never stops. It never has stopped before. Just as life, it changes daily, bringing not only with it a change of living conditions and behaviour, but also of our phantasy-life and consequently our most intimate ideas. Let us only look back ten years and we will realize how much we have changed. Why should art not do the same?

Those who travel on the wave of this continuous transformation are the creative men of each period. Most art collectors fear this state of fluidity in which the creative man lives, because it necessitates continuous alertness of all the senses. For that reason they turn to the old masters. But those who are imbued with that curiosity, which sees the links between the past and the present, are driven instinctively to look forward and watch the grain open in the mind of living men to

become new and living efflorescences.

This curiosity is at the bottom of Mr. Lewisohn's mentality. A keen observer of men and ideas—always eager to see and listen—he has, besides his many other human interests, established an intimate contact with the minds of those artists whom he believed to be creative and capable of reaching a new and more truthful vision of themselves. Stretching out from his starting point forty-five years ago into two directions—the past and the present—the collection reaches to-day from Delacroix to the latest manifestations of modern art in Europe and America. In this way never complete, the collection receives every few months new additions—which fill out gaps in the past or give a new and clearer view of what the present is doing for the future. The artist being the sensitive instrument, which feels the currents of life before the ordinary mortal awakens to the



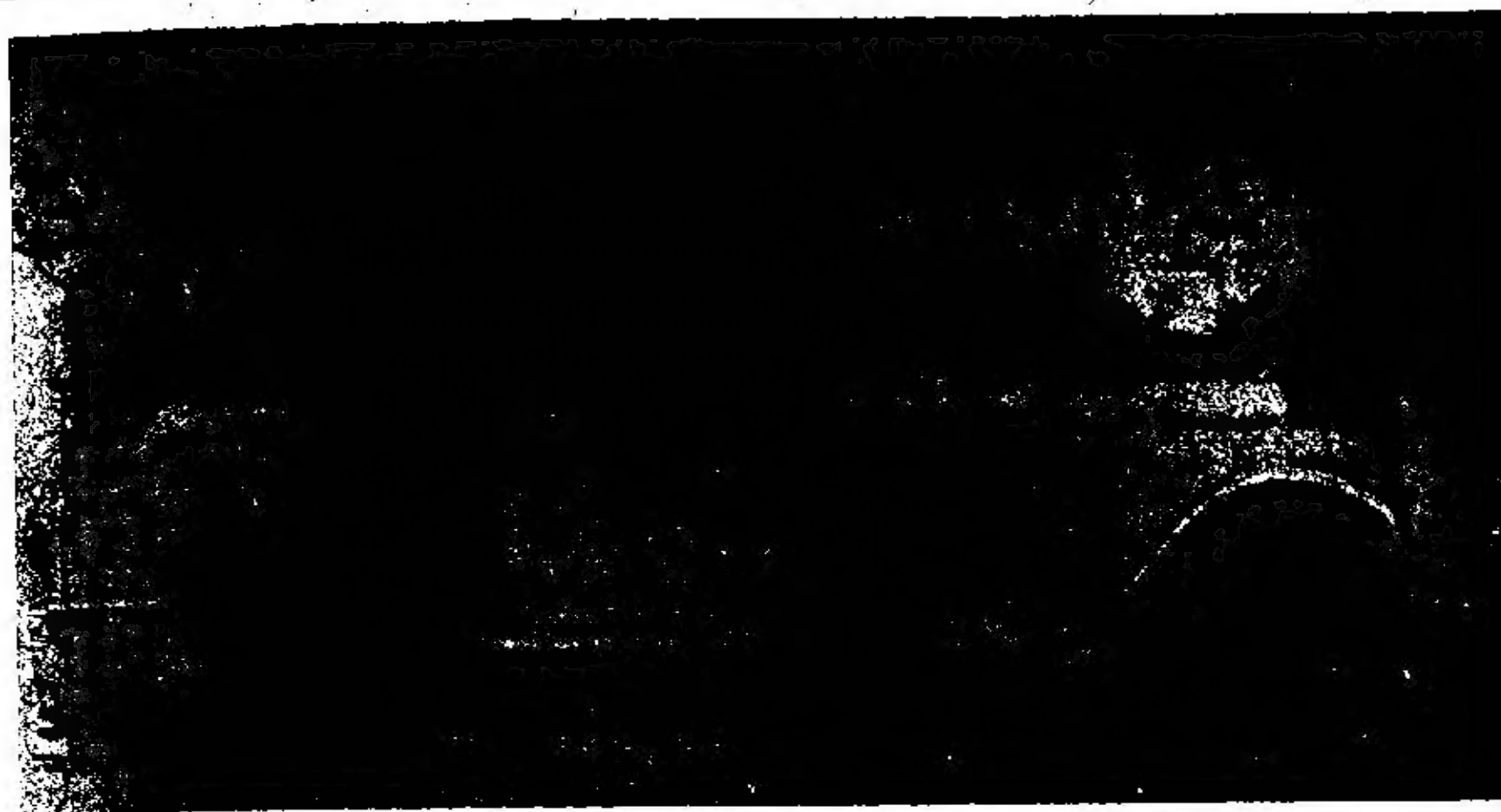
The Dancer by Eli Nadelman

significance of his sensations—it is of course one of the greatest pleasures to discover in the mind of the creator the evolution through which we all go and anticipate somehow a view of the world to come.

Driven by this kind of curiosity to read into other people's minds, Mr. Lewisohn has often bought works from artists who were neglected and even publicly condemned, giving through his interest an impulsion to their work which carried them beyond the obstacles standing in their way.

The formation of this collection is therefore the result of an inborn capacity for risk and play by a man who sees his life in co-ordination with all that is alive in his time, may this be science, human affairs, or art.

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It is too difficult to describe in detail the collection as a whole—containing about sixty French and seventy American works. I shall confine myself, therefore, to just pointing out the highlights of the collection, which starts with six sketches by Delacroix for the Chambre des Deputes in Paris. They illustrate dramatically the evolution of man's mind through the ages from primitive life to the awakening of religion and the later appearance of that curiosity, which we call the scientific mind. These sketches are established in vivid colours and brush strokes underlining the fiery temperament of the bold and gifted revolutionist, who gave the first powerful blow to academism, advocating a return to the past.

Next to him we see Daumier, who learned art in the streets of Paris, watching in the faces and

actions of human beings the change of their dreams, fears and actions. The prototype of the modern man, he drove art forward with unparalleled vigor, but at the same time with such discretion that only in our time we began to understand the power and importance of his personality.

Corot follows, with a portrait of his youth, when he came back from Italy where he had discovered the extent of his talent and the clarity of his mind. Akin to this early phase of Corot's life, Courbet's self-portrait may be cited. Beautiful like a Greek god, he shows the perfect profile of a man who has fulfilled his life's task with enthusiasm and success.

With Manet a new phase begins in French art. He popularizes plein air paintings, which revolutionizes the palette, rele-

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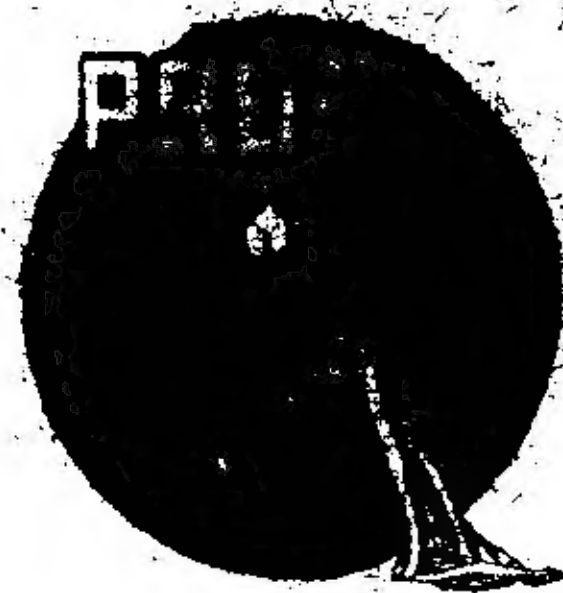
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gating all the browns and blacks of the studio painters to the discard. The "Soapbubble," one of his most famous pictures, which is one of the glories of French art, and the "Beggar" illustrate the earlier phases of his activity, and a portrait of a lady, denoting an advance in subtle characterization, his later period.

Claude Monet, his contemporary, is represented with four works of which "The Seine" is the earliest. It is this picture which became the cornerstone of the collection forty-five years ago. The quality of such a work influenced consequently the assembling of those pictures which were gradually formed into a collection, showing how important it is for a beginning collector to start with a work of permanent value. This landscape has the youthful vigor of Monet, attacking the problem of light and atmosphere. A further development of his viewpoint can be studied in "Giverny," "The Canale Grande" and "Waterloo Bridge." Pissarro, another member of the Impressionist group, is represented with a "Market Day" and one of his characteristic representations of the Parisian boulevard—Sisley with a landscape of the Seine where it meets the river "Loing," and

we arrive now at the personality of Renoir. In him the Impressionistic method finds the fullest bloom. Having started spontaneously as a working man—a porcelain painter—the problems of the other artists did not concern him. With the unconcern of the child he plunged into Nature, grasping with both hands its beauty wherever he found it. There was something of a Greek in him, a capacity for intelligent enjoyment and an understanding for joy, which surpasses anything we find in the 19th century. In the Lewisohn collection we find five of his most important works: "A Portrait of a Lady"—light and luminous in its execution—penetrating in its observation and understanding of the powers of the weaker sex. Renoir saw nature exclusively in its female aspect—a kind of Venus mostly generous and giving, but sometimes also dangerous and destructive. "La leçon de piano" and "The Meadow," illustrate the happy concept of this motif.

"The Canotiers at Chatou" belong to the gayest period of Renoir's life (during the 70's) when with his first success, he lived a life of unconcern and rapid artistic development on the top of Montmartre and on the shores of the Seine near Chatou,

where the Parisians love to spend their Sundays on the water and in small restaurants, dining, singing, dancing and incidentally playing "le joli jeu d'amour." The "Vendageurs" belong to the later part of his life, when he lived at Cagnes in the intimacy of the earth—watching flowers and people bloom and come to fruit, and enjoying with the eye of the philosopher the transformation of everything in the warmth of sunlight. With him a gay chapter closes in French art with a kind of bacchanalian apotheosis.

From now on a more serious aspect underlines French creativeness. Degas is the bridge between the Impressionists and the men who were to follow. Of him we find in the Lewisohn collection one of his greatest masterpieces; the portrait of "Jules Finot," a Parisian writer—a picture that is executed with perfect ease and naturalness. Three sparkling representations of ballet dancers follow—a young girl sleeping on a couch shows him in his later more misanthropic style and a keen portrait of the writer Duranty, a gem of powerful characterization, which permeates every particle of colours with its energy, closes the series.

In his footsteps follows Toulouse Lautrec, who with the

sardonic humour of a Rabelais contemplates the world of affairs of pleasure, art and science in its artificial aspect. "The Opera Messalina at Bordeaux," one of his last works, illustrates for us with a sweeping freedom the pretensions of provincial stage-actors, vainly attempting to create a classical atmosphere in their acting.

With Seurat's "L'après-midi à la Grande Jette," we approach a style which in clarity of organization can be only compared to the works of the Renaissance, to reach with Van Gogh and Gauguin and Cézanne the apex of the 19th century evolution.

Of Van Gogh the Lewisohn collection possesses the greatest portrait he ever painted, the famous "L'Arlesienne," a work of dynamic characterization and luminous colour, which stands alone in the history of art as one of the greatest monuments ever conceived by an artist.

Of preponderant influence on the younger generation was the powerful personality of Cézanne. He is represented in the collection with an early portrait of a man, forceful to the point of violence—a delightful landscape of Estaque, one of Cézanne's most favored subjects and a capital portrait of Madame Cézanne.

zanne, rich in texture, tender in conception and vast in its form-sense.

Gauguin, who left the western civilization for Tahiti, to re-discover there in primitive man new sources of beauty, which we were on the point of losing through over-mechanization, has in the Lewisohn collection four of his greatest works: an early landscape from Bretagne, "La Orana Maria" and "Maternity," both describing powerfully the different aspects of the same eternal cycle: motherhood. A third work, "The Bathers," introduces to us the subtle fears of tropical nature, which Henri Rousseau, an artist, who starts an entirely new departure in art, dramatizes in two Jungle landscapes with the detachment of the sage.

Though his art re-enters again and completely the realm of phantasy, from where it started in the Renaissance, going in a vast circuit through reality during four centuries, to find itself again in our time at its starting point—but with the added knowledge, that phantasy is the child of reality and not the reverse. With him begins therefore again the era of the abstract painter, the born painter, the poet of nature, who does not need to be taught art, but is born with the divine spark, as Beethoven called it, and needs only the endurance to urge himself his talent forward from childhood to greater perfection and complete fulfillment.

Marie Laurencin achieved similar results through the spontaneity of her outlook. Her phantastic picture in the Lewisohn collection called "The Hunter" is one of the most seductive works in the collection. She is today with Derain and Vlaminck, who are both represented with vigorous works in the Lewisohn collection, and Picasso and Matisse, the leaders of the modern movement in France. Of Picasso two early and one later work are in the Lewisohn collection, the "femme accoudée" and the "Harlequin." Keen in his observation, seldom gay, more of a pessimistic temperament, Picasso follows somewhat the mentality of the poet Mallarmé and Baudelaire. He is a painter of greatest talent, but he impedes sometimes his powers of expression through his tendency to theorize which led him to the impasse of Cubism.

Matisse works mostly in a lighter vein. Imbued still somewhat with the spirit of the Impressionists, also the theorists, by inclination he creates often with abandon and playfulness. Three fine works, a portrait of a young woman, a landscape and a young

in the Lewisohn collection show him at his best. In addition to these a few sculptures of Rodin, Bourdelle and Maillol complete the French evolution which in its entirety offers to students an opportunity for study.

The American series begins with Ryder, a man of great poetic vision and who was the first American artist seeing clearly that a painter must find his style only in himself and cannot learn from Europe. In fact he did not go to old Europe, but developed entirely in this country. Of him two works, "Mending the Harness" and the "Farmyard," give us an idea of his keen mind and pictorial mastery.

Two of his followers, Arthur B. Davies and Kenneth Hayes Miller, have each a fine work in the Lewisohn collection, the first an Arcadian landscape established in perfect proportions, the latter, "The Wood gatherers." Mary

Cassatt, who was instrumental in making the Impressionists known in America, and J. S. Sargent are both represented with one work. Both belong more to the European mentality, having lived practically always there.

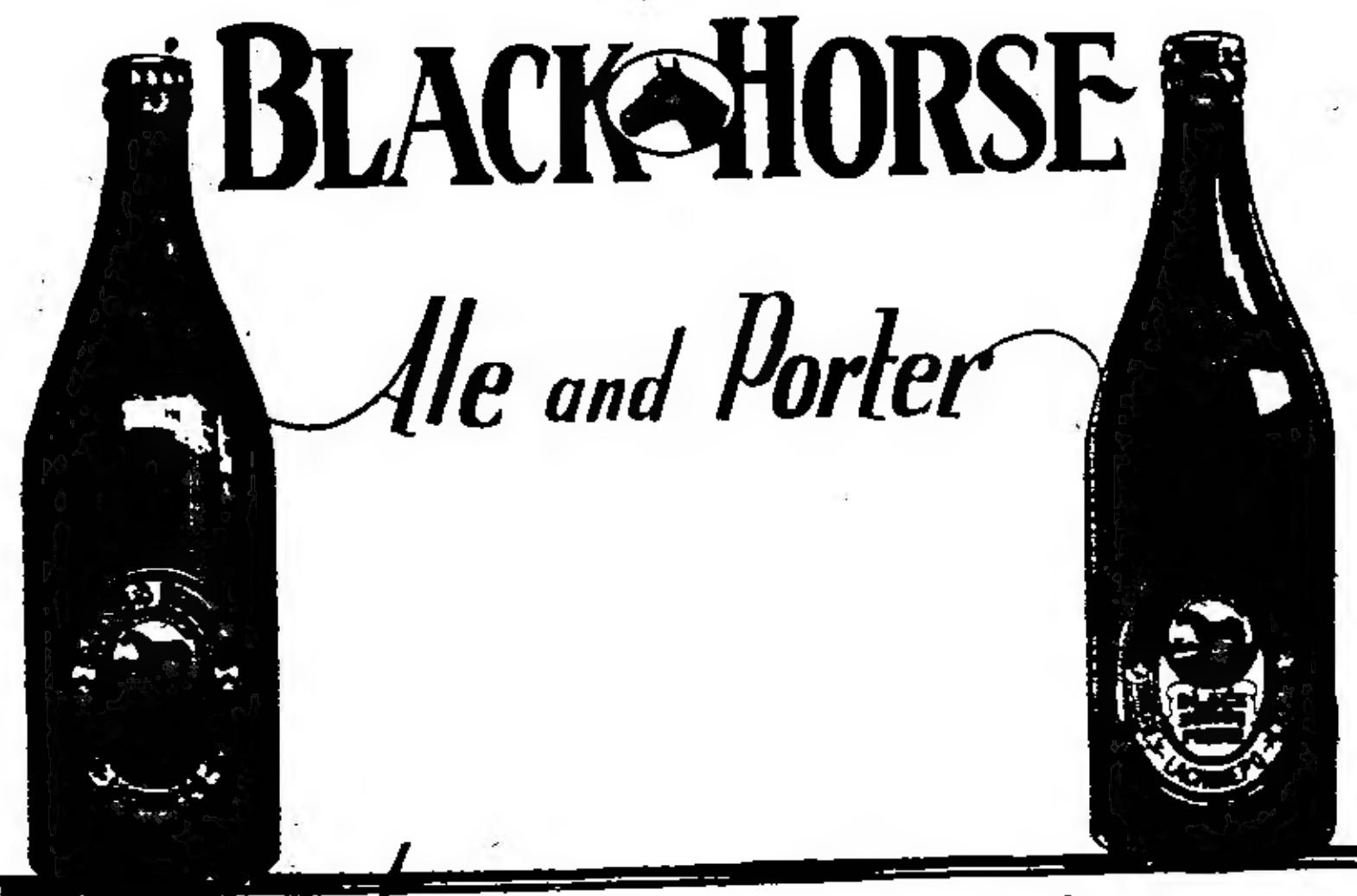
Naturally European influence is still powerful in most of the contemporary artists in America, as they go still mostly to Europe for guidance or are taught in schools in the European methods. Standing on the bridge between the two continents are a number of painters who are represented with excellent works in the Lewisohn collection: E. Higgins, Twachtman, John Sloan, Glackens, G. P. Du Bois, George Luks, Robert Henri, Eugene Speicher, Rockwell Kent, Paul Dougherty, Leon Kroll, Claggett Wilson and the sculptor, Eli Nadelman.

With Maurice Sterne oriental elements of simplification have

been brought to America. He arrives by the use of more economical means at a greater condensation of ideas and of form. A painter of great authority and masterful handling, American art begins through his initiative to move in the direction of greater solidity and abstraction. One can study the gradual clarification of his style in a number of his works in the Lewisohn collection, of which the "Sacrifice" is the most dramatic. Also a sculptor of talent, he has contributed to the new school of American sculpture a number of important works, of which the "Bomb-thrower" and "Senta" are in the Lewisohn collection. Besides him the works of the sculptors Lachaise and Hunt Diedrich take a prominent position in the Lewisohn collection—the first with a splendid bust of a woman, the latter with a group of horses, vivid and light in action.



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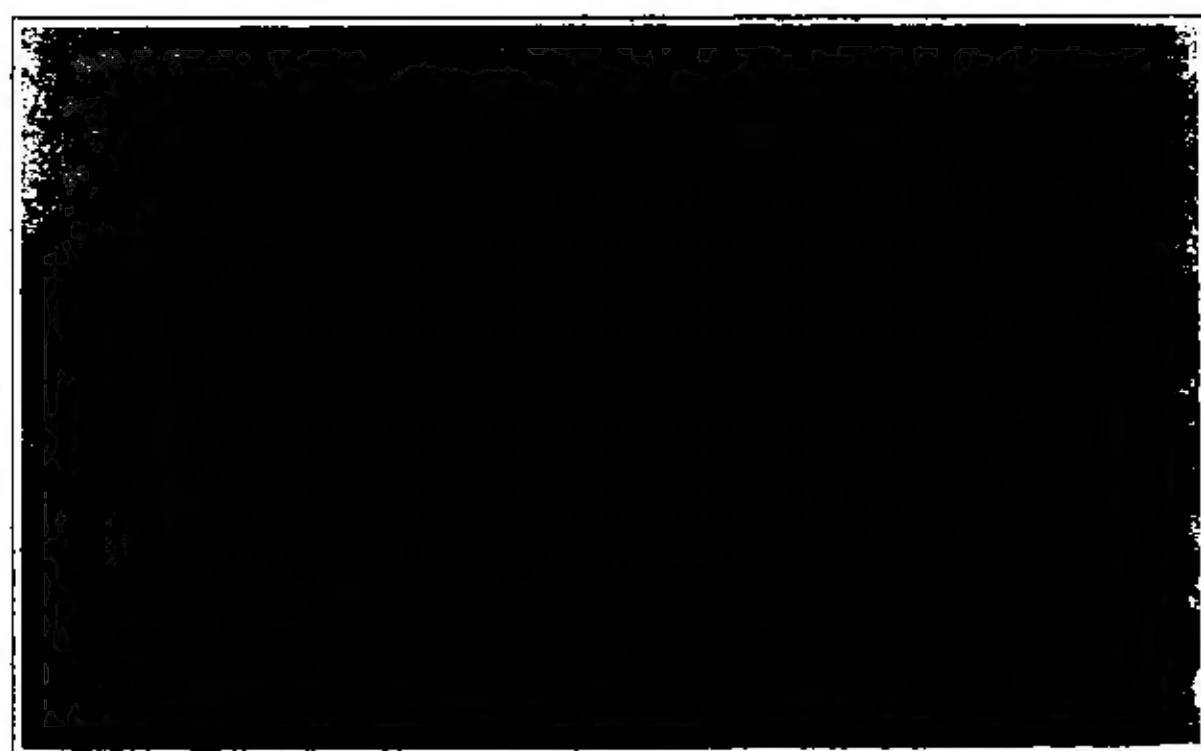
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Watercolours by the painter Marin, an impressionist of great spontaneity and vivacity, a shore-landscape by Maurice Prendergast and watercolours by Demuth—perfect in their co-ordination and the delicateness of nuances—must be mentioned, not to forget Jules Pascin, who is an American by adoption and fits more closely into the French Impressionistic movement. Gifted with an uncanny sense of intuitive observation, he describes with lofty wit of the Parisian the most subtle psychological transformations of the senses. He possesses a delicate palette of infinite shades, akin to Renoir and Marie Laurencin, which seems to envelop his forms in a luminous ambience.

Apart from these men stands the personality of Friedman, of whom Mr. Lewisohn possesses six pictures. After liberating his mind from all European influences, Friedman evolved finally out of his mind a new style of his own, which cannot be compared to any other type of European or American painting. He paints to-day what he sees in his mind, disregarding the direct method of painting from nature and arrives through a new idea of the functions of colour at a simple

and free concept of form. His pictures do not represent light reflected from objects but his colours radiate light with that luminosity, which only the detachment from reality and the powerful urge of dynamic phantasy can infiltrate into colour. His work is a new departure in American art—in the opinion of a prominent European critic, who saw his exhibition in Berlin this spring, to whom it appeared as the first manifestation of America's departure from European ideas. Of Friedman the most important work in the Lewisohn collection are the "Mountain Lake" and "Mother and Child," describing the all powerful instinctive urge of nature, which pervades as well mountains, flowers, water and human beings, linking them together with invisible threads. With him closes Mr. Adolph Lewisohn's collection—each work a stepping stone to a new experience, to a wider knowledge of man and nature—an invitation to others to profit by his adventures in the garden of Art and learn for themselves by taking risks playfully the delights of discovering the life of our time reflected in the creative mind of our artists.



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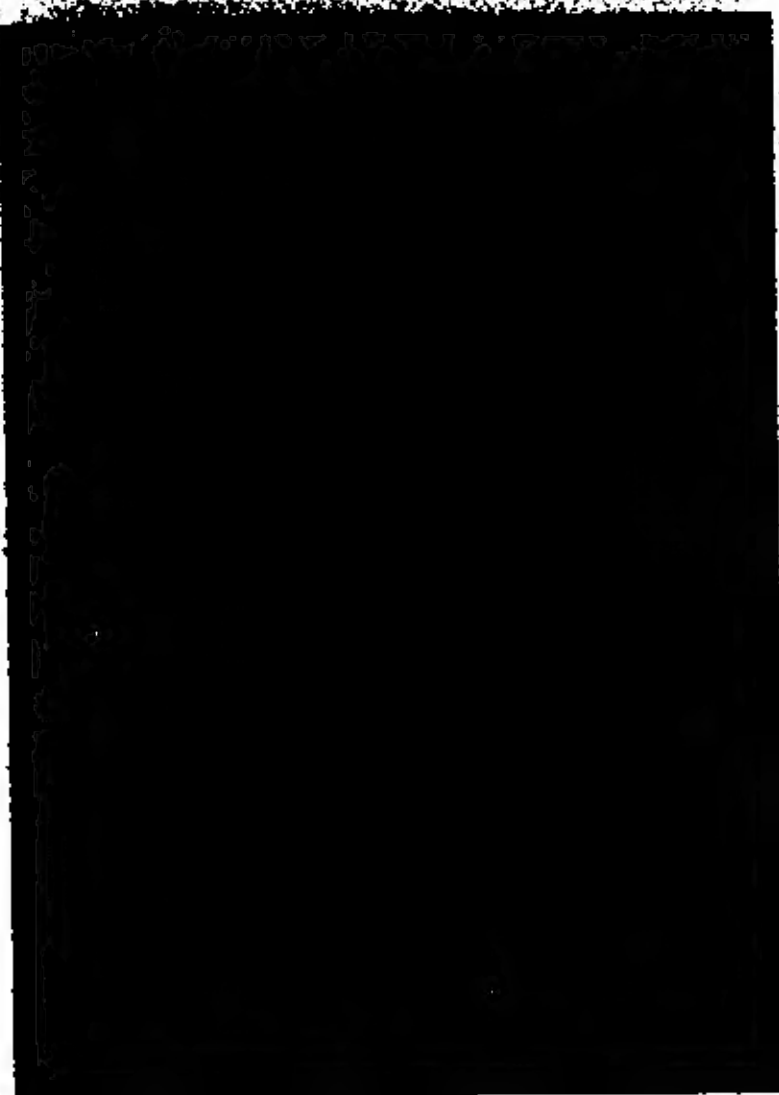
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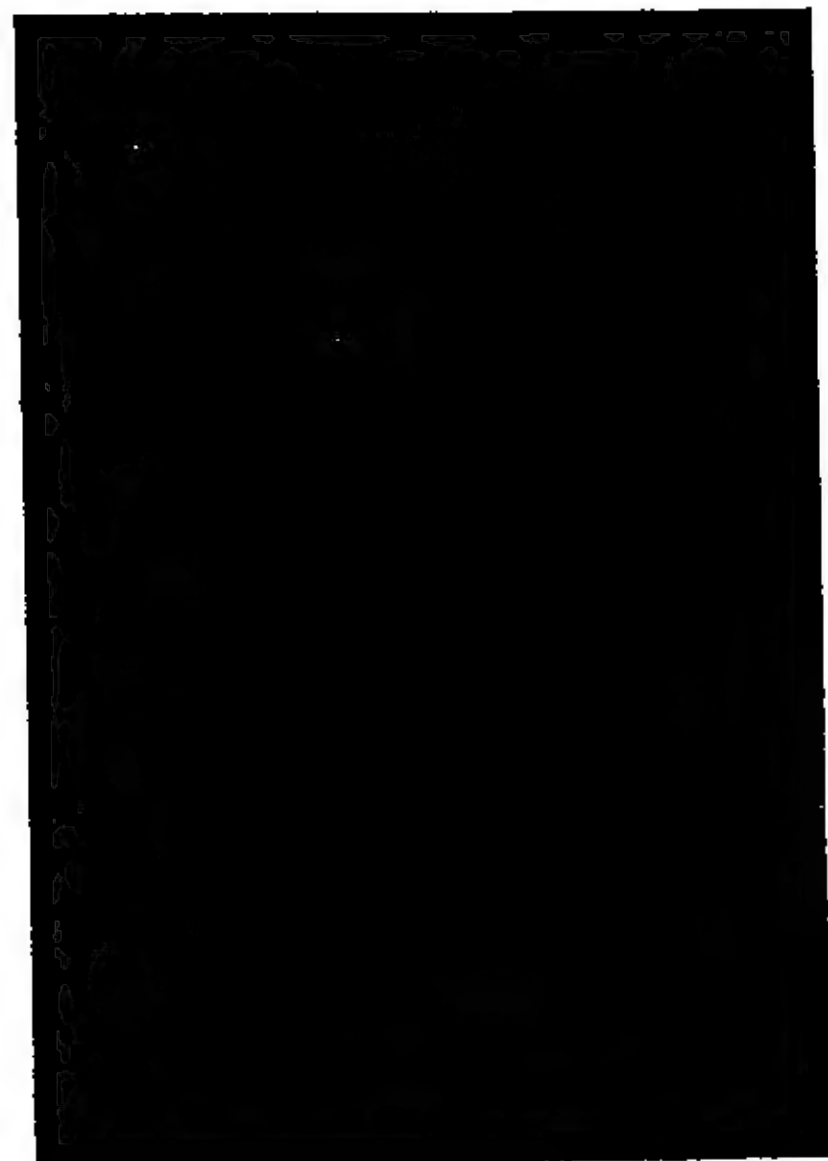
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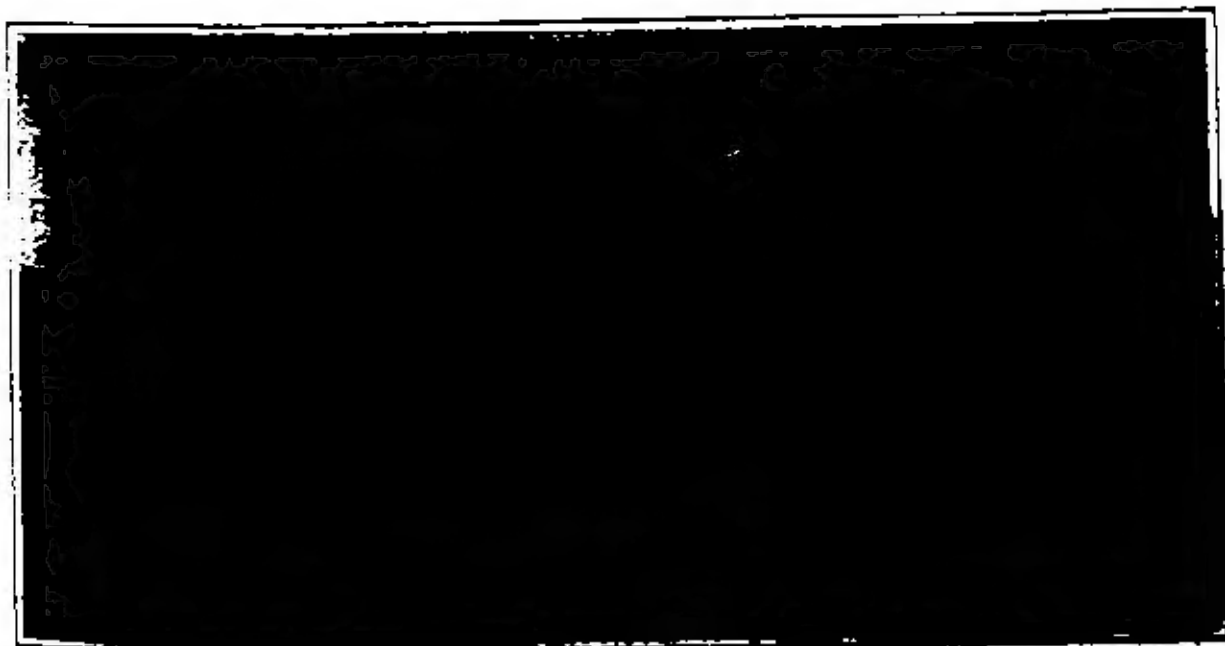
LILI DARVAS

represents the major portion of youthful feminine pulchritude in Professor Max Reinhardt's troupe of consummate German players now appearing in New York. She is likewise one of the most versatile and linguistically gifted artistes on the European continent, having appeared in Budapest, Vienna, Berlin and other capitals. She is the wife of Ferenc Molnar, distinguished Hungarian dramatist, now on a visit here, whom she has inspired in the fashioning of his more recent plays; in most of these—among them "The Play is the Thing," "Riviera," "The Red Mill," (one of Mr. Belasco's contemplated fares)—she created the leading roles.



SONJA YERGIN.

an American girl, has the rare distinction of being prima donna at the Hanover (Germany) Opera. She has just terminated a visit to her native Nashville and other cities in this country, returning this week to fill several important engagements. Next summer, she will appear with the Paris Opera, following which she is contracted to sing with the Berlin Opera.



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Fourteen Jews Returned to Polish Seim

The Third Polish Seim will have a much smaller number of Jewish representatives than its predecessors, due largely to the multiplicity of parties in the Jewish ranks and the bitter antagonisms among them. In the Second Polish Seim, the Club of Jewish Deputies numbered thirty-four members, while the returns of the present elections indicate that the third Seim will have only about fourteen or fifteen Jewish members. The most interesting result was the victory of the Nationalist group, which affiliated with the bloc of national minorities against the extreme orthodox on one side

and the Bund and Poale Zion on the other end. Thirteen delegates were elected by this group, while one belonging to the assimilationist section was elected. Besides these, three Jewish Communists were also returned.

The following were elected: Isaac Gruenbaum, of Warsaw; A. Hartglass, of Siedlice; Lerzy Rosenblatt, of Lodz; Dr. Jacob Wygodski, of Vilna; Dr. Osias Thon, of Cracow; Dr. Leon Reich and Mr. Leser, of Lemberg; A. Rozmarin and Mr. Eisenstein, from Galicia; H. Farbstein from Bialystok; Rabbi J. Brodt, of Tomaszow-Mazowiecki; Mr. Heller, representing the Zionist Labour group, and Chaim Rasner, representing the Jewish Artisans' Association. Adolf Warski, Isaac Gordin and Saul Amsterdamski

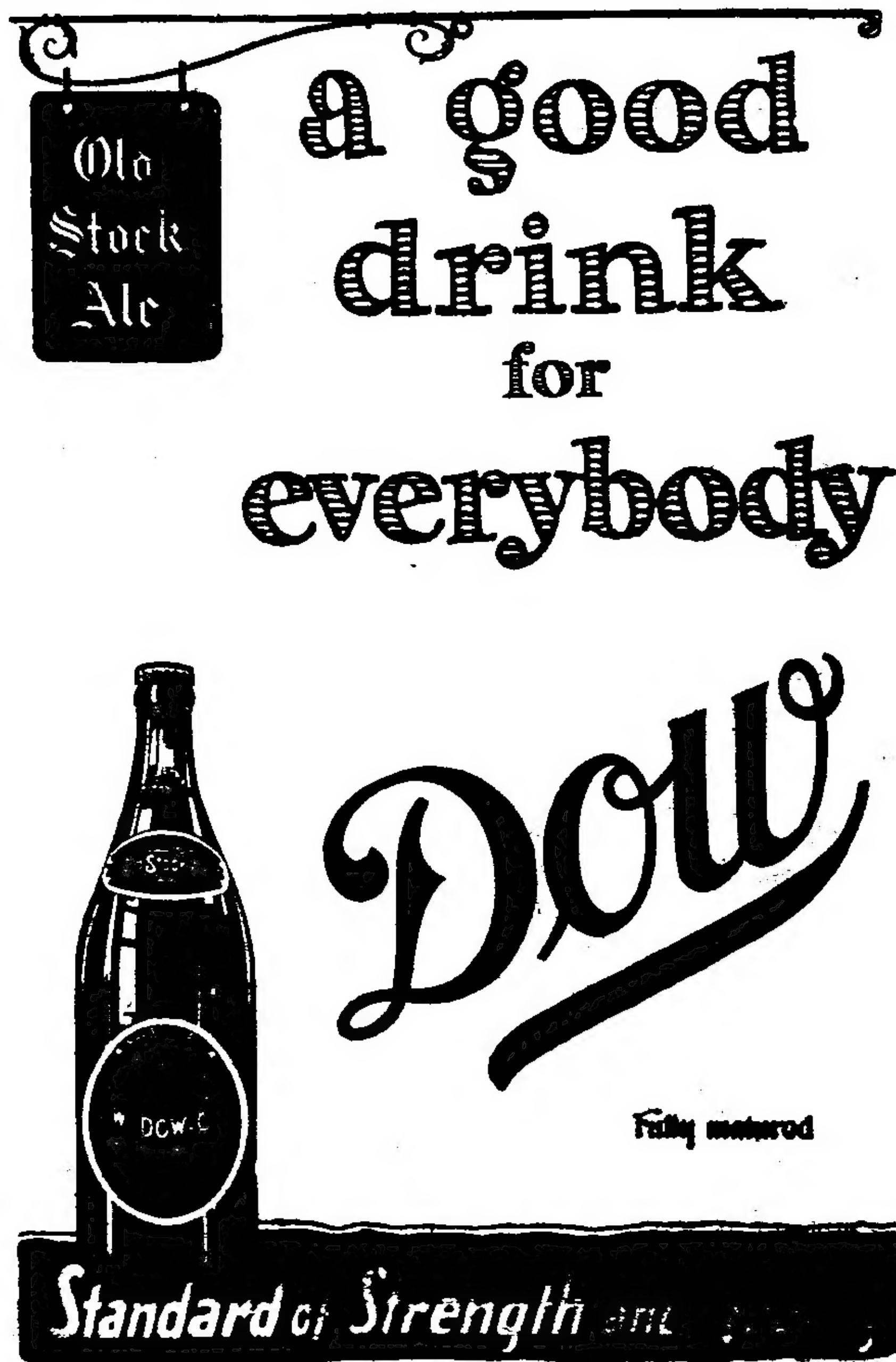
were elected on the Communists ticket, and Heinrich Lowenberts, of the Assimilationist group in Galicia, was returned on the pro-Government list. Immediately after the returns of the election became known, Mr. Gruenbaum invited representatives of all parties to a conference when he urged that all Jews should unite in the vote for the Senate, which was to be held last Sunday. Since it became obvious that the other Jewish lists would have no chance in the Senatorial election, it would be best for all concerned that the bloc that came out victorious receive the support of all Jewish sections so as to assure the proportionate number of Jewish Senators.

When it was announced in Lemberg that two Jews were elected to the Seim from that district, the students of the Lemberg University, who are affiliated with the National Democratic Party, arranged a demonstration in the Galician Capital. Jewish passersby were attacked and windows in Jewish shops and homes were smashed. The police immediately intervened and order was restored. Two hundred and fifty students were placed under arrest and the senate of the university issued a statement that unless the riots stop at once the university would be closed for three months. Liberal Polish students issued statements condemning the demonstration and the Government organ, *Gloss Pravdy*, declared in a leading article that Poland cannot afford to permit such tactics on the part of the student body, modelled after those followed by the students of Rumania and Hungary.

Despite the victory scored by the Zionist group, under the leadership of Isaac Gruenbaum, the Government party will be much stronger now than it has been in the Second Seim. Marshal Pilsudsky is said to have scored a great victory in the present elections, and it is very doubtful whether the antagonistic minorities group, with which the Zionists have allied themselves, will be able to oppose effectively the Pilsudsky regime. This was the contention of the Agudas Israel and the Volkist Party, who united to support the Pilsudsky government. Their defeat, which was indeed most ignominious, since even the leader of the Volkist Party, Noah Pilutsky, a Deputy in the former Seim, was not returned, is accounted for by the fact that the general public was rather apathetic to the elections and that a much smaller number of Jewish voters participated in the elections than at previous occasions.

Because many Polish emigrants to other lands have of late found it very difficult to obtain employment and were forced to live there under worse conditions than they lived in Poland, the Polish Government issued a decree forbidding emigration to other lands, exclusive of America and Palestine. The order does not apply to wives, parents and children of residents in other countries.

A two-days' feast was proclaimed by the rabbis of Yemen to ward off the spread of the smallpox epidemic that is now raging in that district. In Aden alone 231 persons died from that disease in one week.



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COMMENTARIES

By Rabbi Harry J. Stern, of Montreal
Associate Contributing Editor

PASSOVER THOUGHTS

On Passover we thank God for His redemption of our fathers from the physical bondage. "Slaves were we in Egypt. But the Lord our God delivered us out of there with a strong hand and an outstretched arm." The Exodus which Pesach commemorates was the first declaration of independence ever promulgated in history. Later generations reiterated this declaration almost in every clime. Leonidas at Thermopylae, Spartacus and his gladiators in Rome, the Puritans in England, the Revolution in 1848 all over Europe, the American Civil War of 1861-1865—all these re-emphasized the truth established by the Mosiac Code—that all men are created equal—that serfdom and tyranny are against the law of God.

Generally speaking, there is physical freedom in the world. But Passover of to-day reminds us of a possible battle for "Intellectual Freedom." So many human minds are enslaved by the shackles of religious superstitions and meaningless primitive customs. When we examine historically many observances still practiced in Jewry—observances that are out of touch with the new world of scientific truths—we can foresee conflict and strife on the battlefield of ideas for the emancipation of the human mind. Ghettoism and Shulchen-Aruchism are not to be confused with sublime prophetic and universal truths of Judaism.

If modern Jewish youth is to remain within the fold of Jewry it must be given the right to intellectual freedom. It must be given freedom to interpret Judaism in the light of present-day values and experiences. It need not be burdened with the "chometz" of Jewish medievalism.

"BACK TO HERZL"

The above slogan seems to be heard in many Zionist circles. This indicates that there is something wrong in present-day organized Zionism. And there will be a "hot time" during the forthcoming convention of the American Zionists. Organized opposition will come to the convention and demand reforms. And it is time that "reforms" be instituted in the machinery of the American Zionist Organization. No doubt Dr. Wise will place his sensitive fingers upon the evils that do exist "within." So Dr. Stephen S. Wise makes his exodus from the American Zionist executive at an opportune moment. This will enable him to speak freely and openly. And to the laity in Zionism we suggest the very fine book by Jacob de Haas on "Theodor Herzl." After all, if we are to cry "Back to Herzl" we ought to know something about the aims and strivings of the Founder of political Zionism.

"THIS THING OF GIVING"

When it comes to real generosity no Jewish community in the world can compare with that of American Jewry. Whatever may be said against the Jews of the United States, "they give and find joy in giving." We muse thus when we read about Julius Rosenwald's gift of five million dollars for Jewish agricultural colonization in present-day Russia. This sum is a princely gift by a princely son of Israel. And Julius Rosenwald is not the only one giver. One can take any community in the United States and find therein men, philanthropically inclined, men and women who have learned to give. For, after all, there is an art in giving. World Jewry may turn to the United States Jewish community and learn something about "this thing of giving."

ADOLPH S. OCHS

And while we are on this thing of giving, we think of Mr. Adolph S. Ochs, one of the world's most distinguished Jews, and newspaper publishers who recently observed his seventieth birthday. Mr. Ochs has not only given generously toward the promotion of liberal Judaism in America, but he has given his personal service in the cause. He now heads a Committee which is seeking five million dollars as an endowment for the Hebrew Union College. More than that, Mr. Ochs built a Temple which was just dedicated in the city of Chattanooga, Tennessee, in loving memory of his dear parents. This is genuine service and generosity.

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Adolph Weiss, Jeanne Mance Street, who spent the past three months in Europe, has returned.

Mrs. I. Friedman, Elm Avenue, left to spend Pesach in New York.

Mrs. A. S. Levine, Western Avenue, has returned home after a few weeks in Atlantic City and New York. En route home she visited her daughter, Mrs. J. P. Mandelson, of Nashua, New Hampshire.

Mr. and Mrs. S. M. Ogulnick have returned from New York and Atlantic City.

Miss Evelyn Rudolph, Strathcona Avenue, has left to spend a month in New York with her sister, Mrs. S. M. Eisenstadt.

Ben Levinson, Strathcona Avenue, is spending a week in Detroit.

Benjamin Climan, who is studying at Columbia University in New York, spent Pesach holidays with his parents, Mr. and Mrs. Jacob Climan, Querbes Avenue.

Miss Natalie Raich, Hutchison Street, entertained at a bridge and mah jongg Sunday afternoon, April 1, in honour of Miss Norma Shulak, of California.

Mrs. M. Jacobson and grandson, Normie, Grosvenor Avenue, have left for New York to visit the former's son.

Mrs. M. Dobrofsky, Chateau Apartments, who spent three weeks in Battle Creek, is back.

Mrs. Harry Bronfman and daughter, Comte Street, are home from Los Angeles.

Jack Victor, Thornhill Avenue, is on a trip to the Western Coast.

Mrs. M. Greenberg and daughter, Clara, Western Avenue, have returned from New York.

Mr. and Mrs. J. C. Asch and children, Grosvenor Avenue, are home from Atlantic City.

Mrs. G. G. Pincus and son, Alexis John, of Cambridge, Mass., who are visiting Mr. and Mrs. Jos. Notkin, Northcliffe Avenue, will spend a few days in New York, before returning home.

Mrs. J. Ein, 41 Chesterfield Avenue, has with her for Pesach her father, J. Hamburg, and brother, Bennett Hamburg, of Glace Bay, N.S.

Mrs. Leon Levin, daughter and nurse, Belmont Avenue, are back from Hollywood-by-the-Sea, Cal.

Mrs. Israel Weinstein, Stuart Avenue, is home after a three weeks' stay at Battle Creek.

Miss Ida Gold, of Glace Bay, N.S., is spending several weeks in town.

Mr. and Mrs. Percy Hermant and son, Sydney, of Toronto, spent Pesach with Mr. and Mrs. A. J. Alexandor.

Miss Phae Redlich, Outremont Avenue, was hostess to ten couples March 24 at a novelty cabaret dance in honour of her sister, Mrs. Wilfred Stein, of Toronto. Sweet peas formed the centre piece at each small table.

Mrs. A. Kellnor, Elm Avenue, has returned from spending the winter with her daughters, Mrs. A. Applebaum in Flushing, Long Island, and Mrs. Arthur Krivian in Buffalo, N.Y.

Miss Hattie Albert, Elm Avenue, left for a three weeks' stay in Newport, R.I., where she will be with her grandmother, Mrs. L. Callis.

Michael Gollop, of Newark, N.J., was a visitor at the Mount Royal Hotel.

Mrs. Laz Greenberg, of Ottawa, who is visiting her father, M. H. Schacter, Hutchison Street, was joined by her husband.

Mrs. Max Wilanski, Claremont Avenue, is visiting her son-in-law and daughter, Mr. and Mrs. R. Mandelbaum in Albany, N.Y.

Lou Packer, who is attending college in Chicago, spent a few days in town with his parents, Mr. and Mrs. H. Packer, De l'Epee Avenue.

Stanley Vineberg, Westmount Avenue, spent a short time in New York last week.

Mrs. Samuel Saxe, Durocher Street, is back from New York.

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Mrs. E. Forcimer, of Vancouver, is with her sister, Mrs. A. Blumenthal, 383 Claremont Avenue.

Joseph Vineberg, Kensington Avenue, has left for the Coast.

Mrs. G. Gray, Prince Albert Avenue, spent a few days in Ottawa this week.

Mrs. Jos. Greenberg, Marcell Avenue, is leaving shortly for Rochester, N.Y., for a visit.

Nick Grobstein, Hutchison Street, is home from Atlantic City.

Mrs. Arthur Levin, Lansdowne Avenue, spent the past month in Atlantic City.

Mr. and Mrs. Samuel Wener and Miss Gertrude Wener, Sherbrooke Street West, spent the past two months in Palm Beach, Fla., Virginia Hot Springs and New York.

Mrs. Philip Segal, Park Avenue, entertained at mah jongg Thursday, March 29, complimenting Mrs. Wilfred Stein, of Toronto: Mesdames Moe Segal,

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Mrs. Naomi Glickman and Miss Tessie Glickman, of Los Angeles, Cal., are with

Mr. and Mrs. T. Glickman, Western Avenue.

Entertaining in honour of Mrs. Wilfred Stein, of Toronto, were: Miss

Phae Redlich, Outremont Avenue, mah jongg and evening; Mrs. Edwin Cohen, Lajoie Avenue, theatre party and tea; Miss Rae Aronson, Villeneuve West, mah jongg; Miss Elaine Neumann, Cote St. Antoine Road, afternoon tea; Mrs. Michael Asch, Northcliffe Avenue, theatre party and tea; Mrs. Max Jacobs, Greene Avenue, tea; and Mrs. Philip Segal, Park Avenue, mah jongg.

Miss Ray Jacobs returned to Toronto Tuesday last, after a visit with her sister, Mrs. M. M. Sperber, Western Avenue.

Mrs. Naomi Glickman received Sunday, April 1, at 4323 Western Avenue, in honour of her daughter, Tessie, whose engagement to Charles Blumer has been announced. The colour scheme was carried out in pink and yellow, with roses, tulips and other spring flowers. The table was decorated with pink and yellow roses. Mrs. Glickman, in a black transparent velvet gown trimmed with rhinestones, was assisted by her sister, Mrs. T. Glickman, who wore a beige lace dress. Miss Tessie Glickman wore a black lace dress over flesh colour satin; Mrs. D. Blumer, mother of Charles Blumer, a black georgette dress with silver metallic trimming. Those who assisted in serving were: Mesdames N. Glickman, I. Glickman, J. Glickman, J. Steinberg, and Misses Laura Glickman, Gertrude Glickman, Bernice Friedman, Muriel Glickman, Beatrice Glickman, Miriam Blumer and Lillian Blumer.

Mr. and Mrs. Oscar Faerman and daughter, McEachran Avenue, spent Pesach in Atlantic City.

In honour of Mrs. Ule Wool, of Burlington, Vt., the guest of Mrs. Joe Glickman, Harvard Avenue, Mrs. Joe Glickman gave a tea, mah jongg and bridge; Mrs. Harry Wegler, Sherbrooke Street West, tea at Mount Royal Hotel; Mrs. Harry Wolfe, Sherbrooke West, evening; Mrs. Wm. Singer, theatre party; Mrs. Irving Ridell, luncheon; Miss Beatrice Glickman, theatre party; Miss Mildred Gorfinkle, mah jongg and bridge; Mrs. Friedman and Miss Bernice Friedman, luncheon at a hotel; Miss Bernadine Rosen, Addington Avenue, tea at Mount Royal Hotel; Miss Kitty Pinsler, dinner; Mrs. Harold Neumann, luncheon; and Miss Grace Kaplansky, Addington Avenue, tea.

Miss Florence Ferrester, of New York, who has been visiting her aunt, Mrs. P. Adelstein, Strathcona Avenue, for the past month, returned, accompanied by her cousin, Mrs. Robert Lightstone, who will spend several weeks in New York.

Mrs. Wilfred Stein and baby, Marvin Leslie, have returned to Toronto, after visiting Mr. and Mrs. Charles Redlich, Outremont Avenue.

Mrs. S. E. Goldman, Prudhomme Avenue, is home from New York where she spent the past two weeks.

Mrs. J. N. Neumann, Cote St. Antoine Road, who spent several weeks visiting her daughter, Mrs. William E. R.

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Basch, of Brookline, Mass., returned home Sunday morning.

Mr. and Mrs. A. Leavy, and son, George, of New York, are visiting Mrs. H. Ness, Hutchison Street.

Sam Greenford, 24 Pine Avenue West, has left for a three weeks' stay in New York and Atlantic City.

Mrs. Isaac Friedman, Elm Avenue, has left to spend the holidays in New York.

Mrs. Leon Levine and daughter, Meta, Belmont Avenue, have returned home after a few months' stay at the Hollywood Hotel, Hollywood, Fla.

Miss Viola Z. Leavy, of New York, is visiting her sister, Mrs. H. Ness, Hutchison Street.

Mr. and Mrs. A. Druckman left to spend Pesach in New York.

Mrs. Lorne Schwartz, Wiseman Avenue, who spent ten days in Boston, has returned.

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Dr. and Mrs. K. Druckman, 3780
Laval Avenue, have moved to 4290
Esplanade Avenue.

Miss Rose Ness, Hutchison Street, is
home from New York, where she visited
relatives.

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4128 Sherbrooke Street West.
Rabbi Harry J. Stern

Friday, April 6, the Sabbath of
Pesach, at 8.15 p.m., sermon, the
"Principle of Equality." Saturday
services at 11 a.m. in Temple. Henry
Bercovitch, son of Mr. and Mrs. Peter
Bercovitch, will observe his bar-mitsvah.
Sermonette, "The Educated Heart."

Executive board meeting of the
Brotherhood in Temple House, Sunday,
April 8, at 2.30 p.m. Arrangements
will be made for the closing meeting.

Over 150 people were assembled at
the congregational Seder supper in
Temple Hall, Wednesday evening, the
first night of Pesach. Traditional
melodies were chanted by the entire
assembly, lead by the choir. Rabbi
Stern read the Hagadah ritual and
members participated in the reading of
both the Hebrew and English portions.
Those in charge of preparations were
Mesdames G. Fischel, J. Lewinson, J. P.
Levee and Chas. Goldstein. The classes
of the religious school will not meet
Sunday, April 8. Classes will be re-
sumed April 15. The school library is
open. Bernard Kruger is librarian in
Temple House.

Bnai Jacob Synagogue

Sisterhood met Tuesday, March 27, at
the home of Mrs. A. Poyaner, 5250 Park
Avenue. Mrs. S. Cooperstone presided.
The question of furnishing three women's
waiting rooms in the synagogue was dis-
cussed. Conveners of arrangements are:
Mesdames S. Cooperstone and M.
Shuchat. Tea netted \$3.50.

Shear Hashomayim, Rabbi
Herman Abramowitz, C.C.C.
St. Antoine Road, corner
Kensington.

First day of Pesach, Thursday, April
5, Pentateuchal Portion, Exodus, chapter
12, verses 21-51, also Numbers, chapter
28, verses 16-25. Prophetic Portion:
Joshua, chapter 3, verses 5-7; chapter 5,
verses 2-6; chapter 1, verse 27. Second
day of Passover, Friday, April 6,
Pentateuchal Portion, Leviticus, chapter
22, verse 26; chapter 23, verse 44; also
Numbers, chapter 28, verses 16-25.
Prophetic Portion: 2 Kings, chapter 23,
verse 1; also chapter 9, verses 21-25.
Sabbath, Hol-Ha-Moed. Pentateuchal
Portion: Exodus, chapter 33, verse 12;
chapter 34, verse 26; also Numbers
chapter 28, verse 19-25. Prophetic
Portion: Ezekiel, chapter 36, verse 37;
chapter 37, verse 14.

A moving picture entertainment, with
a film appropriate for the holidays, will
be given for the children of the Religious
School and their friends, Monday,
April 9, at 3 p.m., in the Community
Centre Hall.

Thursday, Mincha, at 6.15 p.m.;
Maariv at 6.45 p.m. Friday morning at
8.45. Sermon at 10.30; Mincha at 6.15
p.m. Maariv at 6.45 p.m. Saturday
service at 8.45 a.m. Mincha at 6.20
p.m.; Maariv at 6.45 p.m. Next Tuesday
evening at 6.20 p.m.

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Comfort in a home may in a large
measure be attributed to the installation
therein of a good lighting system.

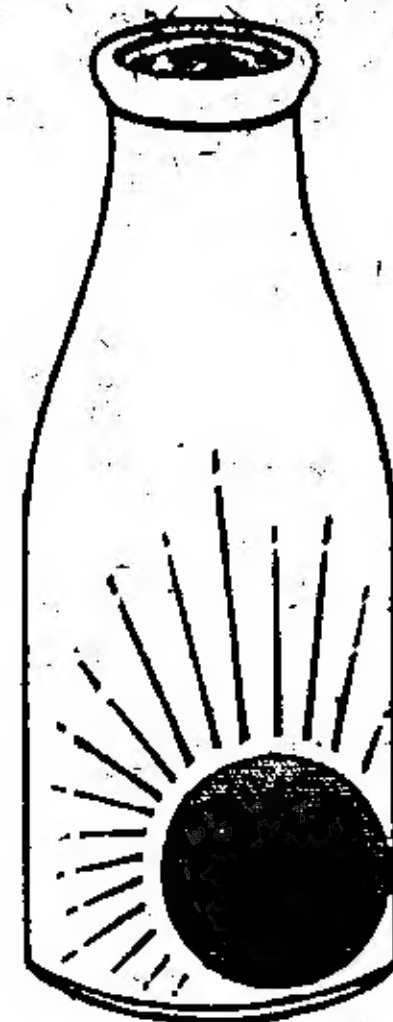
Present day conditions have so over-
turned the ancient practices that it is
difficult to conceive that not so many
years ago was the world in general
greatly handicapped by its poor lighting
system both in the homes and on the
street.

Can we not all recall the picturesque
old lamp lighters, who walked their
rounds each evening, carrying with them
their flint sticks and ladders? To the
mind of a dreamer, the latter presents
a beautiful picture. Picturesque—yes,
it is true, but in this practical age
"The world has no use for a dreamer"
and we scoff at such ancient practices.
Should a lamplighter take sick, what was
the result? Darkness entombed the
world, and the darkened streets gave
rise to many accidents, sometimes
endangering many lives, and leaving in
its wake, many dreary and sad hearts.

This is true of the streets but the same
thing can be applied to the homes. Here
the common usage was confined to the
burning of lamps or better still, gas!
It is unnecessary to go into this subject
in detail; suffice it is to say that we are
indeed thankful for electricity and its
application throughout the world to
make us more comfortable.

Gas—what a fear-inspiring word,
hinting at suicide, murder, fire and so
forth. However, in this connection, it
must be remembered that we are speak-
ing of the disadvantages of gas as
applied to lighting in the home. It is
true that it has many advantages, and
who are we to scoff at those.

However, we have now overcome these
obstacles, and no longer do "we fear to
tread." The installation of a good
lighting system in a home is an important



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task and to accomplish it, we have
employed the architect, who in building
a home has to give serious thought to it.

He must bear in mind not only the
thought of introducing comfort, welcome
and harmony in the home but must also
consider the people who are to inhabit
the home. Their eyes are vital, their
eyes are delicate and so he must ponder
over the best methods of protecting their
eye sight and making their home a
haven rather than a shelter.

Where a lot of sunlight enters a home,
where the natural lighting is prevalent,
less unnatural lighting need be intro-
duced.

The most welcome and perhaps sight-
saving lights are concealed ones, as the
glare of a bright lamp is hidden and
only a mellow glow is thrown over the
room. Wall brackets are also sight-
saving and cast an even glow over the
room rather than having a bright flash
of light thrown from a central fixture.

In building a home where the mon-
etary value has to be kept down, the
thought here to be borne in mind is to
install lights only where they throw
the best glow over the room and will
not dazzle the eyes of those who enter
therein. Floor lamps, soft shades over
the lights, soft colours used to dim the
glare of electricity—all these not only
are practical and essential, but introduce
into the home a new note and one which
should be installed in the homes of all
those around us.

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MONTREAL

trimmed with pastel shades of fringe, a green bandeau and green shoes; Goldie Maron, green georgette dress, Spanish shawl, green bandeau and green shoes; Mrs. L. Magonet, blue georgette with lace, and Miss Rose Silverman, pink georgette beaded dress. Morris Weiner was toastmaster. The speakers were Isidore Bobrove, Lionel Maron, L. Magonet, J. Shalinsky, Joe Rigler, Morris Shapiro, Mike Shapiro and A. Sendel, Orchestra. A mock marriage was held.

BAR-MITZVAH

Mr. and Mrs. M. Moscovitch, Durocher Avenue, entertained at a dinner and dance, Sunday, April 1, at the Mount Royal Hotel, Salon D., in honour of the bar-mitzvah of their son, Maurice. Harry Cohen was toastmaster. The bar-mitzvah, Rabbi B. Cohen, J. Miller, M. Moscovitch and H. Cohen, spoke. Orchestra. Mrs. M. Moscovitch, who received the guests in a black lace dress trimmed with rhinestones, was assisted by her mother, Mrs. S. Kussner, who wore a black beaded georgette crepe dress. The guests included Mr. and Mrs. E. J. Kussner, Mr. and Mrs. S. Viner, Mr. and Mrs. A. Kussner, Mr. and Mrs. L. Rohrluck, Mr. and Mrs. S. Rohrluck, Mr. and Mrs. S. Kaminack, Mr. and Mrs. R. Rosovitch, Mr. and Mrs. S. Moscovitch, Mr. and Mrs. D. Kastner, Mr. and Mrs. A. Schachter, Mr. and Mrs. H. Cohen, Mr. and Mrs. J. Miller, Mr. and Mrs. M. Seidman, Mr. and Mrs. H. Packer, I. Moscovitch, Mr. and Mrs. M. Goldring, Mr. and Mrs. L. Affler, Mr. and Mrs. M. Woskoff, Mr. and Mrs. M. Slabosky, Mr. and Mrs. A. Abrahamson, Mr. and Mrs. H. Gold, Mr. and Mrs. C. Spector, Mr. and Mrs. L. Engleberg, Mr. and Mrs. A. Fleisher, Mr. and Mrs. H. Deckelbaum, Mr. and Mrs. M. Ruckenstein, Mr. and Mrs. J. Greenspon, Mr. and Mrs. M. Richer, Mr. and Mrs. S. Solomon, M. Kindestin, J. Kindestin, Mr. and Mrs. M. Tucker, Mr. and Mrs. S. Kauffman, Mr. and Mrs. M. Bercovitch, Mr. and Mrs. J. Bercovitch, Mr. and Mrs. M. Gasco, Mr. and Mrs. P. Yuda, S. Moison, Mr. and Mrs. M. Zelicovitch, Mr. and Mrs. J. N. Solomon, Mr. and Mrs. M. Marcovitz, Rabbi B. Cohen, Mr. and Mrs. J. Rosenberg, Dr. A. Benjamin, Mr. and Mrs. L. Steinberg, B. Beutel, Miss Bertha Miller, Mrs. Laz. Greenberg, of Ottawa; Mrs. Harvey David Kelman, Mr. and Mrs. A. Shalinsky, Mr. and Mrs. L. Shapiro, Mr. and Mrs. A. Mendelsohn and Mr. and Mrs. M. Rudolph.

WEDDINGS**Ellie—Cooke**

The marriage of Miss Cissie Cooke, daughter of Mr. and Mrs. M. Cooke, to Jack, son of Mr. and Mrs. I. Ellis, was solemnized Sunday, March 25, at Annex Hall, Fairmount Avenue, Rabbi Dubitsky officiating, assisted by Rev. Sammit and Cantor Mester. The bride, who was given away by her father, wore a gown of white satin trimmed with lace and rhinestones. Her veil of silk net, edged with lace, was held cap style by knots of orange blossoms at both sides. She carried a shower bouquet of Ophelia roses. Miss Bella Epstein, maid of

honour, wore a period gown of flesh colour satin and black lace, trimmed with French flowers, and carried American Beauties and sweet peas. Phil Savage was best man. The bridesmaids, Misses Dorothy Steinman, in gold tinsel with net; and Margie Abrams, peach colour taffeta gown trimmed with French flowers, carried roses and sweet peas. The ushers were Hyman Cooke, brother of the bride, and Manuel Hart. The flower girls were Molly Auerbach, in white georgette with ribbons, Florence Auerbach, white frilled georgette; and Margie Zaiken, in peach colour georgette. They all carried baskets of sweet peas. Abie Rubin was page boy. Mrs. M. Cooke, mother of the bride, wore a rose beige crepe romaine dress with inserts of lace, and shoes and hat to match; Mrs. I. Ellis, mother of the groom, a black satin dress, both with corsages of red roses. A reception was held for 300 guests. From out of town were: Miss Sophie Krintovitz, of New York; Mr. Hyman, and Sam Bertlestein, of Boston; Mrs. Greenberg, of Minneapolis; Jack Engerson, of New York, and Miss Riva Green, of Philadelphia. Mr. and Mrs. Jack Ellis are spending their honeymoon in New York and Atlantic City. Going away, the bride wore a black and white crepe dress, a seal coat and a black hat. They will live on Park Avenue.

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LIMITED**Wrublewsky—Vengrofsky**

The marriage of Miss May Vengrofsky, daughter of Mr. and Mrs. L. Vengrofsky, to Aaron, son of Mr. and Mrs. S. Wrublewsky, was solemnized Sunday, April 1, at Annex Hall. Rabbi Hershorn officiated. The bride, who was given away by her father, wore a white satin gown trimmed with tulle and net. Her veil of silk net and hand-made lace fell from a crown, and her flowers were sweetheart roses and lilies-of-the-valley. Miss Rae Goldberg, the maid-of-honour, wore a mauve georgette and lace dress with a bandeau of rosebuds and rhinestones. She carried a bouquet of sweetheart roses. Jack Spector was best man. The bridesmaids, Misses Doris Simon, in pink taffeta in bouffante style; Molly Steinman, red georgette trimmed with rhinestones; and Margaret Dircovitch, gold net dress trimmed with beads, carried sweetheart and tea roses. Ushers were Sam Vengrofsky, Mac Auerbach and Bill Gorelick. The flower girl, Irene Feigleman, wore pink georgette and carried a basket of rose petals. The page boy, Eddie Feigleman, wore a tuxedo. Mrs. Vengrofsky, mother of the bride, was in orange beaded crepe back satin and a corsage of roses; Mrs. Wrublewsky, mother of the groom, in a black satin dress with corsage of roses. A reception was held for 400 guests. Mr. and Mrs. Wrublewsky

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are motoring through the States. Going away, the bride wore a fawn suit, raccoon coat and blue felt hat.

Silverman—Wiener

The marriage of Blanche, daughter of Mr. and Mrs. Jack Wiener, Western Avenue, to Aubrey, son of Mrs. and the late L. Silverman, of London, England, was solemnized quietly at the home of the bride's parents Sunday, April 1. Rabbi Stern, of Temple Emanu-El, officiated. The bride, who was given away by her father, wore a blue lace gown with a corsage of pale pink roses and lilies-of-the-valley. Miss Olga Wiener, sister of the bride, who was her only attendant, wore a blue georgette gown trimmed with pale pink. She also wore a corsage of pink sweet peas and roses. Mrs. J. Wiener, mother of the bride, was gowned in a black lace dress with a corsage of American Beauties. David Silverman, brother of the groom, was best man. A dinner for the immediate family was followed by a reception. The couple are spending their honeymoon motoring in New York State.

ENTERTAINMENTS FOR BRIDES-ELECT

Mrs. K. Miller and Mrs. S. Inhaber were joint hostesses at a miscellaneous shower, Sunday, April 1, at the Mount Royal dining rooms in honour of Miss Tillie Braunstein, a bride-elect of May 8. Guests were: Mesdames J. Glass, J. Penner, S. Nemeroff, I. Wolfe, M. Friedman, A. Schachter, D. Penn, A. Engleberg, C. Forrester, N. Greenberg, R. Klein, S. Godfried, H. Simon, M. Sweet, E. Spinder, J. Sachin, S. Itcovitch, M. Brifman, S. Heller, N. Sachin, and Misses Annette Engel, Gertrude Rabinovitch, Lily Beer, Celia Penner, Celia Godfried, Fannie Greenbaum and Gertrude Heller.

Among hostesses for Miss May Vengrofsky, whose marriage to Aaron Wrublewsky took place Sunday, April 1, were Misses Rae Goldberg, Molly Steinman and Margaret Ditscovitch, joint hostesses at a personal and linen shower and bridge; Mrs. B. Goldberg and Mrs. A. Samuels, joint hostesses at a miscellaneous shower and bridge.

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at the home of Miss Vengrofsky; and Mrs. L. Vengrofsky, three tables of bridge, March 23, at the home of Miss Vengrofsky.

Miss Dora Dector entertained at the tea hour at the Mount Royal Hotel Piazza, Saturday, March 31, with Miss Bessie Lessor, a bride-elect of April 19 as honoree. Mesdames A. Tencer, I. L. Weiner, J. Victor and Misses Jean Rosenthal, Lillian Dector, Jean Herschorn, Lillian Lessor and Kate Kriegl were there. The guest-of-honour was presented with a hand-embroidered guest towel. The table was decorated with tulips and spring flowers.

Misses Sally Manus and Clara Moscovitch were joint hostesses at bridge Friday, March 23, at the Mount Royal Dining Rooms in honour of Miss Ida Manus, whose engagement was recently announced. Guests were: Misses Ida Manus, Leah Spigelblatt, Sonia Berenbaum, Kate Miller, Sally Kushinsky, Rose Spigelblatt, Helen Rosenberg, Bella Golt, Fay Karovitch, Bella Manus, Bessie Silverman, Celia Cooper, Lily Melnick, Ruth Manus, Jean Wax, Rose Smilovitch, Regina Simack, Tillie Manus, Becky Stein, Annie Schager, Lily Gallop, Molly Nadler, Tillie Goldenberg, Annie Morgen, Sophie Steinberg, Clara Katz, Gussie Berenbaum and Bella Press and Mesdames A. Manus, L. J. Rosen, L. Wax, L. Manus and H. Miller. Prizes were won by Misses Leah

Spigelblatt, Tillie Goldenberg, Rose Spigelblatt, Helen Rosenberg, Molly Nader, Gussie Berenbaum, Ida Manus; and L. J. Rosen and L. Wax. The guest-of-honour was presented with a mother of pearl comb, brush and mirror. Mesdames Adolphe Manus, Harry Miller and Irving Manus assisted in serving.

Misses Jessie and Golda Shaitelman, Hutchison Street, entertained at a surprise party Saturday night, March 17, honouring Miss Kate Godjinsky, and William Colle, whose marriage took place Tuesday, March 20. Supper was served at a table decorated in pink and white with daffodils, tulips and roses. A wedding bell hung from the chandelier. The table was centred with a wedding cake decorated with a miniature bride and groom. Miss Godjinsky was presented with a Dresden china cake plate.

APPROACHING MARRIAGES

The marriage of Miss Betty Kugelmass, daughter of Mr. and Mrs. I. Kugelmass, to N. J. Laxer, son of Mrs. H. Laxer, and the late Mr. Laxer, takes place June 5 at the Annex Academy.

The marriage of Saul Dobrofsky, son of Mr. and Mrs. M. Dobrofsky, to Florence Hutner, daughter of Mr. and Mrs. F. Hutner, of Toronto, takes place April 19 in Toronto.

The marriage of Miss Tillie Braunstein, daughter of the late Mr. and Mrs. A. Braunstein, to Ben Inhaber, son of Mr. and Mrs. H. Inhaber, takes place May 8.

ENGAGEMENTS

The engagement is announced of Miss Rose Saxe, of Hartford, Conn., daughter of the late William Saxe and Mrs. Saxe, of Montreal, to Irving Rachlin, of New Britain, Conn. Mr. Rachlin is a graduate of the New York University Law School, class of 1917. No date has yet been set for the wedding.

Mr. and Mrs. R. A. Darwin announce the engagement of their daughter, Betty, to Joseph M. Aronson, of Worcester, Mass. Mr. Aronson is a graduate of Harvard.

Mr. and Mrs. M. Kimmerfield announce the engagement of their daughter, Frieda, to Al Solomon.

The engagement is announced of Miss Evelyn Sinclair, youngest daughter of Mr. and Mrs. A. Sinclair, 2678 Hutchison Street, to Issie Philip Kurtz, youngest son of Mr. and Mrs. B. Kurtz.

Mr. and Mrs. M. Miller, 3908 St. Urbain Street, announce the engagement of their youngest daughter, Beatrice, to Samuel Stein, of New York.

The engagement has been announced of Dorothy (Dolly), daughter of Mrs. Abraham J. Bloomfield, of Philadelphia, formerly of Montreal, to Irwin B., son of Mr. and Mrs. Oscar B. Schmidt, of Philadelphia.

Mr. and Mrs. I. Levine, Laurier Avenue West, announce the engagement of their eldest daughter, Sara, to Max H.

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Harris, of Los Angeles, son of Mrs. E. Harris, of Detroit, formerly of Montreal.

Mr. and Mrs. P. Goodman announce the engagement of their daughter, Elizabeth, to Jack Goldberg, son of Mrs. J. Goldberg.

Mr. and Mrs. M. Luxenburg announce the engagement of their eldest daughter, Etta, to George W. Apple, son of Mr. and Mrs. Harris Apple.

Mr. and Mrs. Charles Serchuk, of Quebec City, announce the engagement of their daughter, Sadie, to Bernard Figler, son of Mr. and Mrs. Isaac Figler, Esplanade Avenue.

Cards of Thanks

All notices under this head twenty-five cents per count line

Mrs. Isaac Lande and her sisters and brothers wish to thank their relatives and many friends for kind sympathy shown in their recent bereavement.

DEATHS

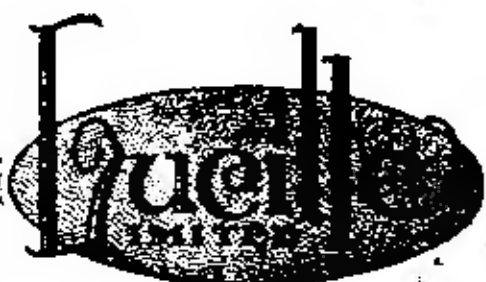
Bernard Wyndam, aged fifty-three, 505 Marcell Avenue, Notre Dame de Grace, died Friday, March 30. Funeral was Sunday, April 1, at 2:30 p.m. He is survived by his widow, Rose Wiener.

IN MEMORIAM

All notices under this head twenty-five cents per count line

SCHWARTZ—In loving memory of Bernard Schwartz, who departed this life March 30, 1927. Always in our thoughts. Inserted by his brother and sister-in-law Jack and Annie.

In loving memory of our dear nephew and cousin, Philip Florence, husband of Sarah Weinstein, who died one year ago April 2, 1927, in Los Angeles. Always in our memory. Mr. and Mrs. I. Levine and family.



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IN MEMORIAM

Levine—In loving memory of my dear husband, Moses Levine, who passed away a year ago.

As time goes on my heart is very sore,

Day by day we miss you more and more.

Inserted by his loving wife, mother, sisters and brothers.

BORN

At Royal Victoria Maternity Hospital, Wednesday, March 28, to Mr. and Mrs. Samuel T. Levine, 3819 Arcade, a son.

March 27, at the Royal Victoria Maternity Hospital to Mr. and Mrs. I. Rosenbloom, a son.

At the Royal Victoria Maternity Hospital, April 1, to Mr. and Mrs. O.

Epstein, 2029 Metcalfe Street, a daughter.

To Mr. and Mrs. J. Sigman (née Mae Kert), at Royal Victoria Maternity Hospital, a daughter.

At Albany, March 24, to Mr. and Mrs. J. J. Mandelbaum (née Kate Wilanski), a daughter.

At Royal Victoria Maternity Hospital to Mr. and Mrs. Martin Silver (née Ann Berger), of Newark, N.J., a son.

March 27, at Jefferson Hospital, Philadelphia, to Mr. and Mrs. Hiram Rosenbloom (née Elsie Osman, of Montreal), a daughter.

To Dr. and Mrs. Nathan Freedman, Park Avenue, a son, at Dr. Dunstan Gray's Hospital, Tuesday, April 3.

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Tuesday, March 27, at 3641 City Hall Avenue, to Mr. and Mrs. Jack Rappaport (née Ray Nathanson), a son.

HADASSAH

Sybil Cohen Chapter met Monday, March 26, at the home of Mrs. A. Rosen, 5046 Clarke Street. Mrs. M. H. Cohen spoke. Fees were paid. Misses Esther Bindman and Lillian Schwartz were chosen conveners of a theatre night to be held at the Orpheum this month. An at home takes place April 9, Chalmers Pesach, at the home of Mrs. S. White, 680 Notre Dame Street West. Mrs. Cohen thanked Mrs. A. Rosen for the use of her car during the United Palestine Campaign, and also thanked co-workers. Miss Freda Casselman played the piano. Refreshments.

COMPOSITION OF THE POLISH SEIM

Although the number of Jewish deputies in the new Seim will be considerably reduced, the general membership of the new Seim will be less hostile to Jewish interests than was that in the previous Assembly. As was reported before, only fourteen Jews were returned to the Seim in the recent elections. These all belonged to the Zionist or Nationalist groups, while the Agudah and the Volkist Parties suffered a complete defeat. There was the possibility of Councillor Kirschbraun, a member of the Agudah, obtaining a mandate on the Government list, which would make the Jewish membership reach to fifteen.

An encouraging feature in the elections results was the great defeat suffered by the Right parties, which include many anti-Semitic groups. In the last Assembly this group constituted the great majority of the Seim, numbering more than 200 deputies, while in the new Seim their number will be cut down to about sixty. The overwhelming victory scored by the Government lists made it impossible for the reactionary parties to gain a foothold.

The unfortunate aspect, as far as the Jews are concerned, is that there is no unanimity among the parties who were successful in the elections. It has already been announced that the Jewish Club will not function in the new Seim and that the various factions will each look out for the interests of the parties which they represent. Of course, it is expected that when a Jewish question will be presented that they will all unite in it, but even Jewish questions may be viewed from strictly party points of view.

Louis Salomon will attempt an endurance flight at Daytona Beach, Florida, according to report. Fuel consumption tests were conducted this week in Salomon's Stinson Detroit, Adelaide.

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RELIGIOUS LIBERTY (?) IN SOVIET RUSSIA

The sufferings of the Jews in Russia are depicted graphically in a letter published in the weekly Hebrew periodical, "Hadoar," in the issue of this week. The writer is apparently one of the colonists settled in the Ukraine, and he describes the misery and poverty that exists not only in the towns and villages, but even in the newly established Jewish colonies. The writer, however, complains most about the decline in the cultural and religious life which is evident in every place. He relates that in the places where the commissars were non-Jews the Jews are not molested

in their religious life and are even allowed to provide teachers for their children. However, when one of the Jewish Communists are placed in office, the persecutions become intolerable. The aim of the Yevseks is to make the Jewish peasants in the new settlements into real Russian peasants, liberated from their Jewish traditions and culture and assimilated to the common peasantry in their environment. It appears that this purpose induced the Jewish Communists to support the whole scheme of the Crimean colonization, and now the plan for the Siberian colonization, because they expect in this way to hasten the process of assimilation which is the important plank in their programme.

A proclamation issued by thirty-one rabbis of Russia was recently circulated in the Russian press. In this proclamation the rabbis take to task the Agudas Israel and the Mizrahi organization in Poland, because both of these organizations issued resolutions of protest against religious persecution in Soviet Russia. The proclamation does not deny the existence of the anti-religious tendencies prevailing in Russia, but takes the Agudists to task for criticising Russia, while Poland, where they live, is much worse in its attitude toward the Jews. The whole proclamation sounds as if it had been inspired by the Russian authorities. There is a hint there that any protests against the treatment of Jews in Russia is inspired by the enemies of Communism and are likely to bring much trouble to the Jews there. The Jews in Russia enjoy all the rights and privileges of citizenship in Soviet Russia and are loyal and faithful to its institutions and form of government.

There is a likelihood that the Jews in Russia will have no Matzoh for the approaching Passover holiday. Because of the scarcity in wheat, the authorities did not permit the use of it for flour to be used in the baking of Matzoh. Conditions seem to be very serious now, so that the government is making provisions for the allotment of certain quantities of food for each person,

as was the case during the war, and, of course, religious considerations do not enter at all in this provision. The Jewish Communists are carrying on an intensive propaganda against the religious prescriptions relating to the Passover, and even employ the well-known argument of speculation, which would make their position more firm with the government.

In Orsha, six synagogues have been confiscated by the Yevseks, two of them were converted into tenements for working people, three were made into Jewish working men's clubs and one was given over for a club for Christian peasants.

Reports have been appearing from time to time recently, in various newspapers that the crop in the newly organized Jewish colonies has failed this year and that the settlers are exposed to the danger of starvation and cold. Dr. Joseph A. Rosen, the head of the movement in Russia, issued a denial of these reports, declaring them greatly exaggerated. Only in one place was there a failure of the crops, while in the Crimea and other places the crop was quite satisfactory.

The Moscow correspondent of the "Chicago Tribune", in a recent communication, quoted Stalin, the virtual dictator of the Soviets now, as saying that "gradually, one by one, Jews and other outsiders are being weeded out and supplanted by native sons of the Soviet Union. Whereas the leaders who surrounded Lenin were mostly Jews and foreigners, scarcely one is left now in the high posts of the government."

SIR ALFRED MOND ENTHUSIASTIC ABOUT PALESTINE

Sir Alfred and Lady Mond, and their daughter, Viscountess Erleigh, have returned to England after an extended trip of investigation in Palestine. Sir Alfred was most enthusiastic about the future of Palestine and it is expected that his reports about the economic prospects in the land will gain many converts to the Zionist ideal among the Jews of England. Sir Alfred is known as a great industrialist, is chair-

man of several important companies, controlling vast resources and many employees, and was instrumental in establishing peace in English industries. His opinion on economic and industrial matters carry great weight and his plans for the rehabilitation of Palestine will be received with due respect and consideration by all parties. He seems to have been impressed especially with the colonization work in Palestine and the first thing he did on his return to England was to begin an agitation for a loan of ten million dollars, secured through the League of Nations and partly guaranteed by the British Government, which should be used for the extension of the colonization work in Palestine.

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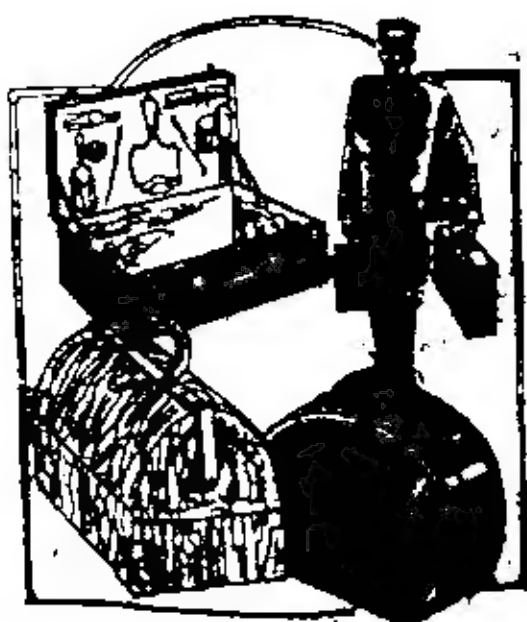
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Realty News

C. C. Hershon sold to C. Harris lot No. 35-165-2, City of Outremont, measuring 2,160 feet, with buildings bearing the civic No. 765, fronting on Champaneur Street, for \$20,500.

L. Herman sold to A. G. de Tonancour lots Nos. 208-21b-1, 208-22b-1, City of Westmount, measuring 22 by 85 feet, with buildings bearing the civic No. 445, fronting on Claremont Avenue, for \$8,500.

L. Herman sold to A. G. de Tonancour lot No. 673-3, 4, St. Ann's ward, with buildings, bearing the civic Nos. 17, 19, fronting on Grand Trunk Street, and Nos. 58, 60, fronting on Centre Street, for \$8,000.

C. Nadler sold to M. Flack lot No. 3-12, St. Denis ward, measuring 25 by 95 feet, with buildings bearing the civic Nos. 6440, 6442, fronting on Papineau Avenue, for \$5,900.

J. L. P. Berube sold to G. Kobernick lot No. 12-2-56, St. Michel ward, measuring 22 by 80 feet, with buildings bearing the civic No. 5020, fronting on Park Avenue, for \$11,700.

T. M. Hyman sold to Mrs. M. Glanzer southeastern half of lot No. 12-15-7, southeastern half of No. 12-16-39, St. Michel ward, measuring 25 by 110 feet, with buildings bearing the civic Nos. 5665, 5667, fronting on Park Avenue, for \$15,000.

1929 FLYING CLOUD ANNOUNCED BY REO

New models provide 1929 advantages and performance in 1928.

Many advanced features of design and construction, as well as new steering and riding ease, new external beauty and more luxurious interiors, must all be included in any adequate description of the 1929 Flying Cloud, just announced by the Reo Motor Car Company, according to Reo officials.

The 1929 Reo Flying Cloud is exceptionally easy to handle and operate and is particularly smooth on the get-away, this smoothness being largely due to a new type of clutch plate, the face of which is slightly dished. This clutch is larger and more serviceable in addition to the fact that it has a dampening device embodied within it.

The new Reo Flying Cloud is announced as a 1929 automobile, according to Reo officials, because it gives to-day the riding ease, the handling ease, the safety braking, the simple vigorous lines, the carefully appointed interior and the ability to get-up-and-go which buyers would ordinarily expect no sooner than a year from now.

Although the previous Flying Cloud broke all Reo production and sales records, the new 1929 Flying Cloud with its year-ahead advantages, is expected to greatly surpass the popularity of its predecessor, Reo officials believe.

The 1929 Reo Flying Cloud is provided with an oil level gauge which can be read from the dash. An extra control, located on the instrument panel and within easy reach of the driver, gives the necessary information. If the knob of this new oil level indicator cannot be pulled out, the crankcase is full of oil. If the knob can be pulled out part way, more oil should be added to the crankcase. But if the

knob can be pulled out all the way, the crankcase is practically empty and immediate attention should be given to replenishing the oil supply.

Another improvement in the oiling system of the new 1929 Reo Flying Cloud is found in the filter through which every drop of oil passes before reaching the bearings. This filter is located on the side of the motor and represents a decided advantage over the ordinary by-pass type filters often used. The excess oil which flows back through the pressure released valve is not filtered and should the filter element for any reason become clogged, the flow of oil will not be interfered with, due to a by-pass valve which will still permit the oil to flow in unrestricted quantities to the working parts of the engine.

The new 1929 Reo Flying Cloud is equipped with rubber block spring shackles. This construction does away with 12 bolts and bushings which would ordinarily have to be greased every 500 miles to prevent wear and noise. This new type of spring shackle will remain quiet throughout the life of the car, Reo officials state, requires absolutely no attention and provides additional riding comfort.

A narrower and longer radiator, gracefully proportioned to blend with a smart, tapering hood and surmounted by a new and artistic radiator cap,

contributes to the appearance of fleetness combined with sturdiness which the new 1929 Reo Flying Cloud possesses.

To provide for the elimination of vibration in the 1929 Reo Flying Cloud, the vibration damper has been considerably enlarged.

Distinctive beauty enhanced by a simplicity of body contours and set off by a generous use of nickel fittings, describes the appearance of the new 1929 Reo Flying Cloud. Inherent sturdiness is apparent at a glance as is the presence of swift fleetness expressed in the sweeping body lines. New full crown fenders add a touch of solidity, and a new cadet visor provides unusual nattiness. Nickel acorn headlights and side lights lend their shape to the low, graceful body with smoothly curving back and further suggest the presence of fleetness which characterizes the whole appearance of the car. Side lights project from the car and are fastened to a nickel moulding which runs across and down each side of the cowl.

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IN Y.M.H.A. MINSTREL SHOW

Y.M.H.A. minstrel show took place in the Y.M.H.A. Community Centre, March 31 and April 1. Special numbers were given by Sam Cohen, Ben Herman, Rae Waxman, Dave Wiseman, Sarah Hornstein, Lily Grosin, Rose Litwak, Kate Guttman, Gertie Guttman, Dora Farber, Ida Miller, Myer Silberberg, Sam Rubin, Jack Gottlieb, Syd. Blumenfeld, Jud Frank, Mattie Litwak, Rae Malles, Mary Malles, Ann Skolnick, Ann Kasirer, Mary Tinkler, Abraham Neill, Dora Levine, Laura Riegler, Elizabeth DeRimini Heymans, Tillie Rachel Saffron, Willie Rubman, Joe Horwitz, Syd. Lewis and Sam Gelfand. Joe Horwitz was director; Louis Jason, business manager; and Harold and Sid Morris, musical directors. The interlocutor was Joe Rubin and the end men were Joe Horwitz, Ben Wall, Ben Herman and Sam Horwitz. Cast: Aunt Jemimas were E. D. Heymans, Rose Rudman, Bea Litwak, Sarah Hornstein, Dora Levine, Jeanette Gold, Lily Grosin, Ann Skolnick; Gertie Guttman, Ruth Cohen, Laura Riegler, Irene Rieder, Mattie Litwak, Rae Waxman, Mary Malles, Mary Tinkler, Ann Kasirer, Rose Litwak, Dora Farber, Tillie Knight, Sophie Finklestein, Rachel Saffron, Ann Chananie, Rae Malles, Tillie Adelman, Esther Pearlman, Kate Guttman, and Ida Miller. Chefs were William Rubman, Dave Wiseman, Jack Gottlieb, Myer Silberberg, Harry Jason, Sam Gelfand, Jud Frank, Joe Nissensen, Julius Silberberg, Julius Adelson, A. Neill, Sam Rubin, Sam Cohen, Adolph Gardner, Louis Lifshitz, Syd. Blumenfeld, Syd. Lewis and Alf. Howard. Through the REVIEW, the Y.M.H.A. thanks Harold Morris, Sid Morris, Avrom Rubin, Dave Rubin, George G. Morris, D. I. Pevzner, for services of the orchestra; Willie Joseph, for services as electrician; J. Pascal, 1191 St. Lawrence Boulevard, for use of kitchen utensils as properties for the show; Office Equipment Co., of Canada, Limited, 1016 Beaver Hall Hill, for use of furniture; the Capitol Theatre, for use of music stands.

MANY SECEDE FROM OFFICIAL PALESTINE JEWISH COMMUNITY

The new law regulating the Jewish communities in Palestine has come into force since the first of January, and there is great commotion throughout the land, especially among the Agudas Israel group and other orthodox groups, who wish to secede from the official community and form a separate organization in accordance with the provisions of the ordinance. They claim that the new law was based on anti-religious principles, since it gives women the franchise and permits free-thinkers and atheists to vote for the office of rabbi. They wish that membership to the Jewish community should be confined to observant Jews only. Chief Rabbis Kook and Meir, of the Ashkenazic and Sefardic communities respectively, have been maintaining a strict neutrality in the controversy, although it is regarded as most strange that such neutrality on the part of the religious leaders of the community could maintain itself for any length of time.

Secessionist declarations have been signed by large numbers of Jews, especially in Tiberias, Safed and Hebron. Among those who signed the petition for a separate orthodox community are Miss A. Landan, the headmistress of Evelina de Rothchild School, and Mr. Horace Samuel, a prominent English lawyer.

The elections to the Riga City Council, recently held, resulted in the return of eight Jewish members. The Socialist and labour groups will have a majority in the new council.

The Imperial Airways Company was given a concession by the Palestine Government to operate an air mail line to and from Palestine for a period of five years.

CAMP CAMPAIGN CAPTAINS APPOINTED

Formal announcement of the opening of the drive to establish a camp for underprivileged Jewish girls in the Laurentians was made at a meeting Wednesday, March 28, of the Council of Jewish Women in the parlors of Shaar Hashomayim Synagogue, at which Mrs. Max Bernfeld presided.

The objective has been set at \$3,000 and a canvassing committee of forty women appointed to raise the money. A number of subscriptions have already been made, and Mrs. Bernfeld announced that she had received two cheques for \$100 each.

The camp will be run on model lines and the girls will have facilities for boating, swimming, baseball and handicrafts. Each girl will be supplied with a bathing suit, pyjamas and running shoes. The girls will be supervised by a group of councillors and Mrs. Adolph Pesner will be the director of the camp.

It was announced that the council had secured an option on a property at Lac d'Achigan, near Shawbridge, and that next year permanent arrangements were likely to be made. Those in charge are: Director, Mrs. Adolph Pesner; vice chairman, Mrs. Max Bernfeld; treasurers, Mrs. J. Rosenstein, Mrs. A. Weiss; supplies and equipment, Mrs. B. Rubin, Mrs. M. Greenblatt; camp programme, Mrs. M. O. Kirsch. Campaign captains are: Mesdames Michael Morris, Moses Kirsch, Henry Kaufmann, I. M. Pesner, H. C. Sabloff, Keller, F. M. Chorlton, Reuben Stone, Felix Bernstein, H. Tarahis, A. Weiss, B. Marks, B. Rubin, P. Abbey, H. Faber, Max Usher, C. Dover, Jacob Stewart, Martin Simon, J. A. Jacobs, A. J. Alexander, Martin Wolff, M. Greenblatt, Samuel Cohen, J. Schecter, Abe Pesner, J. C. Zacks, Geo. Blumenthal, A. Ginsberg, I. Spector, A. S. Cohen, Adolph Gardner, P. Kert, and Misses Jeanette Enzer, B. Kellert, Rae Aronson, Violet Ettenberg, Sadie Salomon.

LUNCHEON APRIL 18

Syud Hossain will speak on "Eastern and Western Ideals" at the annual luncheon Wednesday, April 18, at 12.45, at the Windsor Hotel. Luncheon conveners, Mrs. Adolph Gardner, Wa. 5868; and Mrs. S. Cohen, West. 1081.

CLOSING LUNCHEON

Jewish Junior Welfare League closing luncheon takes place at the Mount Royal Hotel, Monday, April 16, at 1 p.m. Rabbi H. J. Stern will speak. Miss Violet Ettenberg is convener.

Y.W.H.A.

A travelogue was given by R. Charlton to girls of the "Y", Monday, March 19. Slide illustrations were shown of a trip from Montreal, through the Panama Canal to Vancouver, and across the Continent, back home. The Baron Byng Choral Society, conducted by I. Herbert, sang, "The Starlit D. and S. Club of the 'Y' held a house party at the country home of Mr. and Mrs. W. Magdoff, at Chateauguay, Que., March 23. Those present were Misses Fay Velman, Anita Magdoff, Betty Bonack, Kate Holtzman, Laura Wooden, Millie Radowsky, Anna Cohen, Jeanie Brenner and Annette Sandler. Misses Fay Velman and Betty Bonack were in charge of the house. Miss Anita Magdoff entertained. Past "Y" president, Miss Rae Kapusta, was married to Maurice Lotterman in Chicago, March 3.

ADVERTISING CLUB MEETS

E. G. Hermann, of the Victor Talking Machine Co., spoke on "Constructive Merchandising Policies" before the Advertising Club of Montreal, Tuesday, April 3, at the Mount Royal Hotel. A. M. Sanderson spoke on "Best Advertising" on Wednesday, April 4, in the parlors of the Windsor Hotel.

Dr. H. and Diet to Italy Forum, sopher a James ch humous) Philosoph disciple from H studied a He spec psycholo served o laboury Defence the term House. James a and W Democr

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PEOPLE'S FORUM PRESENT KALLEN

Dr. Horace M. Kallen spoke on "Art and Dictatorship" with special reference to Italy and Russia at the People's Forum, April 1. Dr. Kallen is a philosopher and psychologist, who William James chose to edit his unfinished posthumously published "Some Problems of Philosophy," and is the foremost James' disciple in the United States. Graduated from Harvard in 1903, Dr. Kallen studied at Princeton, Oxford and Paris. He specialized in the philosophy and psychology of art. During the war he served on the advisory commission on labour, on the Council of National Defence, and later, on the inquiry into the terms of peace headed by Colonel House. Dr. Kallen wrote "William James and Henri Bergson"; "Zionism and World Politics"; "Culture and Democracy in the United States."

BENEFIT PARTIES

A bridge was held at the home of Mr. and Mrs. Sam Kaplan, Stellarton, N.S., by the Pictou County Hadassah Chapter. The ladies' prize was won by Mrs. Max Freeman. Dr. Spiro was winner of

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This four-storey fireproof structure, complete with large, double automatic doors controlled by air and electricity, fifteen free air connections throughout the building, oil pits for crank-case service and greasing, high pressure auto washing machines and many other time and labour-saving devices, is the last word in garage equipment and the newest addition to Westmount's many beautiful buildings.

No elevators to wait for. There are no gradual elevations—no steep grades.

Our service department is complete in every respect, experienced chauffeurs to drive your car at a nominal charge per hour. First class trouble men always on hand to answer calls. Expert mechanics for every kind of repair work. Your car washed while you wait. These are just a few of the conveniences we offer automobile owners who appreciate our efforts to give service and satisfaction.

Our rates for live and dead storage are most reasonable.

Make it a point to drop in and look this garage over. We are proud of our new building and take pleasure in pointing out all the new features. All information will be gladly given by calling Mr. Cameron, West. 8819, who is in charge.

Remember the address: Victoria Avenue, Westmount, 372 Victoria Avenue (at Sherbrooke St. West).

the men's prize. Nineteen dollars and fifty cents was realized from bridge tables and raffles; \$13.50 was collected for members' fees. Mr. and Mrs. Wm. Pullman entertained the Pictou County Hadassah at bridge. The ladies' prize was won by Mrs. M. David. Sam Kaplan won the men's prize. Mrs. Isnor, a visiting member, was presented with flowers. Twenty-three dollars was realized from bridge tables and raffle. Ten dollars of this money was remitted to a poor widow and children in Palestine, and \$13 dollars was sent to Hadassah headquarters for the Palestine orphans.

YOUNG MUSICIANS

Norman Herschorn, Montreal violinist and pupil of Albert Chamberland, who was awarded the Prix d'Europe in 1924, gave a recital in Brussels. Norman Herschorn has been studying at the Conservatorium of Brussels since 1924. He was awarded the Premier Prix of the Conservatorium in 1926 and in 1927 the Canler Prize.

Isidore Gralnick, twelve-year-old pupil of Raphael Kellert, was awarded the fifty dollar scholarship in violin donated by a Montreal citizen in a competition March 24.

BIALICK HEBREW SCHOOL

Examinations at the Bialick Hebrew School were conducted by the principal, I. B. Cohen, March 19. Rabbi Cohen, I. Gold, B. Levitt, A. H. Rabin and J. Albert were present. The pupils were questioned on Hebrew Bible history, Prophets and grammar. The committee examining the children consisted of Rabbi H. Cohen, chairman of the educational committee; B. Levitt, president of the United Talmud Torah; Isaac Gold, secretary of Board of Education; A. H. Rabin, chairman of the local committee of the Bialick School, and J. Albert. The Board of Education of the United Talmud Torah will open new classes in the Bialick Hebrew School for the new term which starts April 9.

HAIR

is spoken of as woman's crowning glory and rightly, too, for a beautiful head of hair is always admired, but how about the hair which grows on the face, arms and neck? Surely there is no more unsightly affliction to women to-day than this unwanted hair. Chemists have tried many different solutions to this most embarrassing problem but with little success. Creams, powders and liquid depilatories give only temporary relief.

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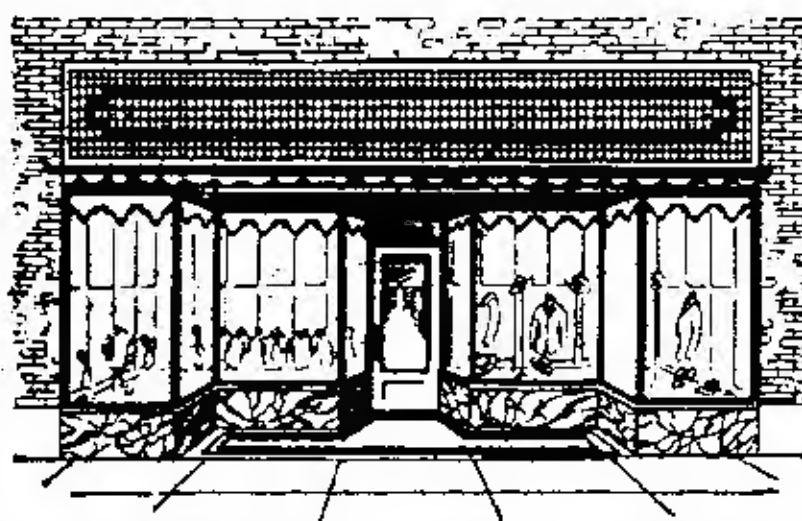
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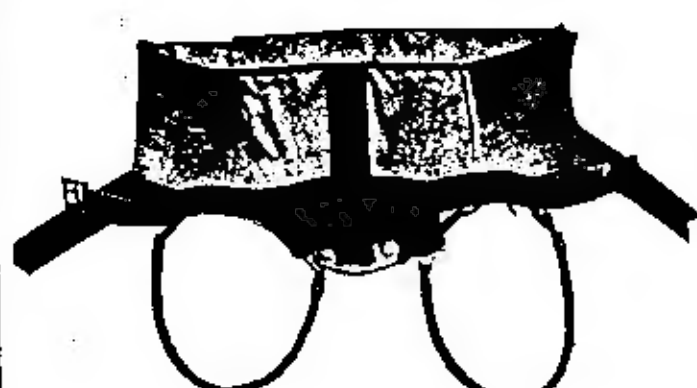
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Y.M.H.A. Presents Will Durant

What the pessimist has told is right—America will pass away and yet progress is real, Dr. Will Durant, author of "The Story of Philosophy," said Monday, April 2, in an address under the auspices of the Y.M.H.A. on "Is Progress a Delusion?" Dr. Sol Vineberg introduced the speaker.

"We do not refute the enemy, but we enclose him," explained Dr. Durant.

Only the body of the old civilizations has gone, the genius has survived it. In the country of the mind the great men linger, more great in their death than in their life. Plato is a thousand times more alive than when he lived. What pessimism describes as the death of nations is only the death of states.

Presenting the negative of the case at the opening of his address, the speaker pointed out that the current skepticism of progress can not be attributed entirely to the war. Long before the war, doubts had been hurled into the camp of nineteenth century thought. Ruskin, Carlyle, Tolstoi, Edward Carpenter and Walt Whitman were the dark spots in the sun of nineteenth century of optimism.

"Ecclesiastes said there is nothing new under the sun, but that only proves that he had no children," he continued. He quoted from this source that "he that increaseth knowledge increaseth sorrow and in much wisdom is much grief." Classifying Anatole France as a "resurrection of Ecclesiastes" he used as an example his "The Human Tragedy," concluding the story with the remark "knowledge has left an empty space in our hearts." After setting forth the pessimistic argument of the futility of human life, Dr. Durant referred to the argument of history in which he spoke of the decay of all the former great civilizations of the world.

Continuing his discussion of the great advances of the human race, the speaker referred to the transition from hunting to agriculture made by primitive man. When a man says to the waiter "bring it to me rare," he displays the hunting instinct. It was woman who gave man agriculture and the home. She domesticated the pig and sheep and then she domesticated man. Perhaps man is the last creature that would be civilized by woman, and it would go on much more rapidly if women were more civilized.

Social organization was also a great step in the progress of man. The replacement of violence with law was one of the crucial things in the history of the race. The growth of the moral sense was another aspect of progress taken up by Dr. Durant. At this point he said: "We are filled with the notion that we are an immoral generation." He spoke humorously of the "ain't my crimes magnificent" attitude of some of the modern young folks, but in the face of this he upheld his belief in the moral progress.

Invention of tools, the growth of science, and, most important of all, education, upon which depends the transmission of civilization, were also touched upon.

Progress is the increasing ability of man to do great things, not the increasing happiness of man. "Yes, we progress even in suffering," he said among his concluding remarks. "We suffer incomparably more than men of the middle ages. We are willing to die many deaths if we may live many lives."

America comes and builds a civilization and yet if history has any validity, if the past has any light to shed upon the future, then this civilization, too, must pass away.

Coming to the other side of the argument the speaker said: "I wish to believe in progress but knowing more about it than my enemies, so that I can read 'The American Mercury' without harm, I think what the pessimist has told is right. America will pass away and yet progress is real. We do not

refute the enemy but enclose him and find truth larger."

The picture of the rise of man step by step with many retrogressions, but still the rise of man from savagery to culture and decency—the steps that were never surrendered—constitute the real history of the race. Thought in its profoundest sense was made possible by the invention of words. "Without it man could not have become man, surely woman could not have become woman," he said. By the side of that one step in the history of the race the whole civilization of Greece is as nothing.

The conquest of the animals was the greatest war ever fought. It was waged perhaps for thousands of years and by the side of that war all the wars of history are as nothing. Emphasizing the importance of the discovery of fire and light, the speaker pointed out that fire made man independent of climate and light made him master of night.

Fear made the philosophy and theology of primitive man. Speaking in this connection of the audacity of the modern generation in the face of every prohibition, Dr. Dupont pointed out, that the so-called immorality of the young is partly due to the lack of fear. They have been brought up on the ethics of a spanking here and hell hereafter, he said, and now they cannot be frightened.

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Passover and the Exodus

Did the Festival Precede the Event?

BY RABBI S. FINE

Passover being known as the festival that invites the querist to ask questions, it induces me, too, to ask a question or two; though not out of the "Hagadah!"

The Question

Which of the two is older—Passover or the Exodus? Did the Exodus precede the Passover, or the Passover the Exodus?

According to the Bible (Ex. XII), our sires were commanded to observe the Passover the night before the Exodus took place. Now, if the Passover be but the commemoration or the monument of the Exodus—as it is commonly understood, how comes it that our sires should have been asked to celebrate the memorial of the event before the event itself had eventuated? Who has ever heard of an "effect" preceding the "cause"? Could the Deity not have waited till after the Exodus had become an accomplished fact to ask us to observe the memorial of the event?

In as much, however, as the Passover was ordered to be observed ahead of our departure from Egypt, it would seem evident that the Passover-institution enfolds in itself some ultimate purpose beyond the mere commemorative object; now what can this ultimate purpose be?

Proem:—Before, however, proceeding with the answer direct, it would perhaps be better appreciated if it were prefaced by a few general remarks, which are truisms by themselves.

For a small minority to preserve its identity and keep itself distinct amidst a hostile majority of a different civilization, is an exceedingly difficult task—though the minority be possessed of a glorious tradition, and be inspired by a lofty ideal. The force of example, constantly brandished by an overwhelming majority, surrounding it on all sides, is too great a temptation for a minority to withstand its alluring blandishments—unless it be well entrenched and defended by adequate means.

In matters of ritual, we know that a minority becomes—in most cases—and we Jews have against us more than sixty per cent. of Gentile individuals—in every country we are domiciled—to be dissolved among them! yet, we are not dissolved. We are still as distinct a people at this day, as on the day we left Egypt—though scattered and dispersed. We still maintain our individuality and retain our identity. Our corporate constitution must, therefore, be either so ingrained as to defy dissolution, or that our means of defense be so potent as to baffle all attempts made by the majority, at our absorption; or perhaps, both causes acting conjointly to produce this marvelous result.

That we are ingrained—so to speak—or inspired by a lofty "ideal," i.e., our Monotheistic creed, which cannot compromise either with Dualism, Trinitarianism, Henotheism or any other creedalism is a fact that cannot be gained. This, however, is but an "ideal," and a bare ideal, standing all alone—sublime though it be, can not successfully resist a persistent attack deliberately made by an overwhelming majority. The "ideal" must, of necessity, have some auxiliary forces to back it up—some concrete expression in actual deeds that should keep the "ideal" constantly before our mental gaze. No people has ever been able to defend itself against attack by the mere profession of an "ideal"; and a creed-war, not less than a military operation, requires some effectual weapon to ward off the enemy! Now, what are the effectual weapons of our minority?

(a) The consciousness that we are different from the surrounding majority. This consciousness must never be lost sight of; and which recognition spells "Separateness." With us Jews, "Habdalah"—"Distinction"—stands higher than "Kiddush"—"Sanctification." The

latter is but grounded, founded on—made possible by—the former. For where there is no "Habdalah" or distinction—where all things are deemed alike, there can be no room for "Kiddush"—no room for specialization or sanctification!

(b) Once the necessity for "Separateness"—in self-defense—be recognized a "wall" to that effect—a "religious" barrier must be raised between the minority and the majority; thick enough, strong enough to withstand all attack—somewhat after the mode of the dykes, erected by the Netherlands to defend the lowlands against inundation by the invading sea.

This figurative wall, or necessary barrier, in our defense, has been erected for us by the Mosaic Law, which has fenced us around by her precepts. The Sabbath—between Me and Israel, it is a sign forever; the festivals; the dietary laws; the marriage laws; and our particular mode of worship, all are the precious materials that entered into the construction of this wall of "Separateness"—with the "Passover" as the "corner-stone!" And so long as we Jews keep within the precincts of this spiritual wall, our distinctiveness is assured—though the waters of the Atlantic may, perhaps, wash away the dykes erected by human hands, it will never be able to wash away the religious barrier raised by the Divine hands—the author of the "Torah!"

The Answer

The Exodus had a two-fold purpose or object—a minor and major; or, to be more exact, the main object and the preliminary. The redemption of Israel from Egyptian bondage was but the preliminary; the major or the main object was the intention of setting them apart from all the rest of mankind to become a distinct people specialized as God's own! (Ex. iii, 12; Lev. xx, 24 and 26.)

Now, God knowing how difficult His people would find to maintain their distinctiveness even in their own land—if left to their own devices, since even there they would be surrounded on all sides by idolatrous nations—who unitedly would form a majority against them. Moreover, knowing that Israel would not be able to remain in their own land uninterrupted by a long interval—they would be scattered to all points of the compass, and form but a small minority among the native pagan population. He, therefore, framed his Torah suchwise as its laws would act as a solid barrier between them and their pagan surroundings, and thus assured their distinctive character!

Israel, however, had to accept this obligation—had to pledge themselves, in a demonstrative form, that they would endeavour to remain distinct from the rest, in all situations and under all conditions. And inasmuch as this desideratum was the main purpose of the Exodus, it can be readily conceived that God would not proceed with the Exodus until Israel had given practical demonstration of the accepted pledge. To this end, Israel was asked to observe the Passover—a festival with all the features of separateness incorporated: prefiguring all the precepts of the "Torah" in miniature. The observance of the Passover was made a "sine qua non," a condition precedent to the Exodus! If Israel observed the Passover while still in Egypt—while still on foreign territory, they would be Redeemer would regard it as a distinct pledge on their part to keep themselves distinct at home and abroad—in Palestine or outside it. The observance of the Passover having thus been made the indispensable condition preceding their redemption; the Passover, ergo, had to be observed first; the Exodus came next! Could come only next!

—Jewish Exponent.

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Iron

By ABRAHAM RAISIN

(Translated from the Yiddish by Lillie Shultz)

A group of five men, of about thirty to thirty-five years of age, sat in an intimate circle discussing mysticism, spiritualism and kindred subjects, when the conversation veered to the connotation of words.

At its mention one of the young men jumped up in excitement. He was tall and dark and slender, with bright, black eyes that had more than a hint of melancholy, and black hair in becoming disarrangement. Impatiently he listened to the others express their opinions and begged to be permitted to relate a short episode of recent occurrence in his own life.

"Don't expect anything very interesting," he apologized with some hesitation in a voice that trembled slightly. "What I want to relate is a short episode of no importance in my own life. The occurrence would long have been forgotten were it not for a word that lies buried deep in my memory. The very mention of the word either by myself or another has a curious power over me, arouses a queer regret, until I have come to believe that it has some symbolic connotation. The word is I-r-o-n!"

"Iron?" the others repeated in a single voice.

"That's very interesting. Go ahead, tell us the story," someone urged.

"Iron is the word," the dark young man acknowledged in a mysterious voice. "Say copper to me and it has no connotation. Copper—an empty sound—tin, zinc, lead—absolutely no effect. But mention iron to me, and a sudden loneliness, a sudden melancholy overcomes me.

"Oh, well, let's forget all this sentimentality, and get on with the story. But I beg of you don't expect anything unusual. It's a foolish story, or better still, no story at all.

"It happened five years ago. I was then twenty-five years old, had already been in love twice, and twice foolishly disillusioned. But I wanted to be in love again, to lose myself in the illusion once more. And so I sought love in the open streets of a large city.

"Of course, I realized that love was not to be had merely for the asking or to be found just because it was sought after. My first two experiences in love occurred casually and ended just as informally. But when the heart is one ache of longing, one does not cast up the balance. My heart yearned.

"In this yearning spirit one day, I wandered aimlessly through a great Jewish avenue, a street of stores. In the open doorways of the stores stood young pretty girls. I looked them full in the eye, knowing quite well that it was not a polite thing to do. But again my heart dictated my actions. Does a heart know, then, when it should be ashamed? And so I continued to gaze into the eyes of these young Jewish girls. All of them pleased me, and yet none of them awoke a single response in me.

"Until finally my eyes encountered two other eyes, large, black, but, oh, so cold. The eyes of a girl standing in the doorway of a store. Immediately I turned my footsteps to the store. The girl went into the store, took her place at the counter, gazed at me calmly and coolly and inquired:

"What do you wish?"

"I became confused, I cast embarrassed glances around the store. Wherever my gaze fell, my eyes encountered iron. Iron and iron! My heavens, a store of iron! I had absolutely no need for iron—what in the world was I doing in the store?

"Well, what do you want?" the girl inquired again, still calm, but more persistent.

"Iron," I prattled, not conscious of what I said.

"Iron?" She smiled coldly and in her eyes was the glaze of iron. "Very well, this is a store of iron. But what do you want?"

"Again I looked about me wildly. My eyes fell upon a hammer—a huge hammer with a rusty tip. Automatically I stammered out 'A hammer!'

"That's better," she said more mildly. "When you say a hammer, I understand what to give you—"

"With a smile she handed me the hammer.

"You have remarkably beautiful eyes!"

"You are buying iron," she answered grimly.

"Iron—Iron—I repeated after her—looked into her great black eyes and asked: 'How much does the hammer cost?'

"Oh, the hammer doesn't cost much," she replied, softening. "Only thirty kopecks."

"Really cheap," I answered with enthusiasm. "Very cheap."

"Well, then, pay for it, and take it with you," she declared, stern once more, every word sharp like the clang of iron against iron.

"My God, where did you get those eyes?" I asked her, as she counted out the change.

"You are in need of iron—of what account are my eyes to you?" she replied dryly, handing me the change. "Shall I wrap up the hammer?"

"Wrap it up—that's right. Wrap it up!"

"Very calmly and coldly she wrapped up the hammer, tied it up with black cord, handed it to me and then took up her post at the door.

"I walked out of the store like one who had just committed the most foolhardy deed. Under my arm I carried the hammer. It cooled my blood and yet I was aflame. My temples throbbed, my vision was blurred. The hammer became so heavy, so cumbersome—

"I arrived at my lodging. It was already eleven o'clock in the evening. I unpacked the hammer, placed it on the table and stood there examining it. On the table lay a picture, an old picture. Once it hung on a wall. Recently it had been thrown about. I censured myself for being so untidy. I was so careless! It was such a beautiful picture, too!

"I'll hang the picture upon the wall," I told myself with sudden determination. But where was I to get four nails?

"I need nails. If only it weren't so late, I would run over to the girl who keeps the iron store—I'll go to that store the very first thing in the morning.

"Morning dawned, but I did not rush to the store so quickly. I was ashamed and a little scared. Those eyes of hers! My God! Her eyes! How they stared at me!

"It grew dark, and with the twilight my courage rose. I walked past her store. She was not at the door. I looked inside. She stood by the counter and seemed to feel my glance on her, turned looked at me, and awaited me coldly.

"I walked in.

"What do you wish?"

"Nails—"

"You can get as many as you want here. Do you want a lot?"

"No. I want to hang a picture on the wall. It's a beautiful picture. You'd enjoy it if you saw it!"

"Her stern glance bored through me. Again she asked: 'Do you need many nails?'

"A dozen. Don't you have some pretty tack, gilded ones?"

"No, only ordinary nails."

"From several drawers she shook out sharp black nails. They fell upon the counter with cold, hard thud. I picked them out, weighed them carefully and finally selected twelve.

"Three kopecks," she yawned.

"Oh, you're yawning. The sale doesn't interest you. I was insulted."

"There's nothing else you require?"

"No!" I cut her short, picked up my nails, weighed them in a glass of paper myself, and a contemptuous look at her.

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took another glance at the store and then, unable to find what I asked: "Other than iron, don't you sell anything else?"

"Only iron!"

"I walked out."

"I returned to my home, took out the picture and fastened it to the wall with four nails. The other eight lay scattered like so many shrapnel on the table."

"Well, I needed the hammer and the nails very badly," I comforted myself. "The picture is really beautiful. Now it hangs directly opposite my bed. Before I go to sleep I can gaze up at it—the picture is really handsome."

"But to-morrow—what will I do? In the store there is only iron. I looked at my door. Absolutely without a lock. The landlady assures me that I won't be robbed. But who can be absolutely sure? There are so many important papers in my chamber. My clothes are worth something, too. From now on, my chamber must be locked. My goodness, how could I have let all this time pass without a lock?"

"The next day I could hardly wait for night to fall. (I had no courage to venture out in broad daylight.)"

"In the store stood the girl, quite as if she had been poured into an iron mould. Only her two dark eyes looked at me calmly and shrewdly and asked me:

"What do you wish?"

"I need a lock."

"I can supply that."

"I beg of you—I wailed. 'You have such remarkable eyes—and even if it weren't for the lock—'

"Coldly she glanced at me and inquired:

"Do you want a large lock or a small one?"

"A large one, a very large one. My room is in a terrible street. You understand. I simply must have a good lock."

"She handed me a large lock. I brought the lock home and, enchanted, shouted out: 'That's the kind of a lock I really needed.'"

He paused, glanced at his companions, paled and said: "I won't keep you much longer. The story must sound foolish to you—to me also, perhaps. But in one month I transformed my chamber into an iron shop. Every variety of iron could be found there. Scissors, knives, pliers, locks, keys, and finally, just pieces of iron—raw iron."

"Every day I bought something new in iron."

"The whole world then seemed to me as cold and hard and dry as iron. From that time on I have had a curious interest in iron," he ended.

A queer silence pervaded the room.

The Rothschilds Staked All on Napoleon's Overthrow

By EMIL LENGYEL

HERR CONTE CORTI TRACES THEIR RISE FROM FRANKFURT'S GHETTO TO THE STATUS OF A BANKING DYNASTY

Der Aufsteig Des Hauses Rothschild (The Rise of the House of Rothschild). By Egon Caesar Conte Corti. To be published shortly in the United States

Most of the books that have been written about the house of Rothschild were inspired by interests either under obligation or hostile to this dynasty of bankers. Herr Conte Corti had only his conscience to gratify. His book on the Rothschilds is, moreover, distinguished by the great wealth of documents hitherto confined to inaccessible archives. The author confesses that he, like his predecessors, had no entry to the house archives of the Rothschilds. Nevertheless, he has succeeded, with the aid of the new material, in giving an uncommonly fascinating and in many respects new history of a financial dynasty which in the last century and a half played a more important part in shaping the destiny of the world than many of the ruling houses.

The ghetto of Frankfurt-am-Main, known to the burghers as "Judenstadt," consisted of one street barely twelve feet wide. The Jews were under the "protection" of the Town Council and had to pay for this privilege. They were forbidden to buy and own property in Frankfurt and its environment, were not allowed to engage in many branches of commerce, could not sell their merchandise outside the Jewish town except on market days, and were liable to severe punishment if they left the ghetto after nightfall and on Sundays. Five hundred Jewish families were not allowed to live in the ghetto of Frankfurt and only twelve Jewish couples could be married a year. Under the "protection" thus afforded the first Rothschilds had settled in the town, it is assumed, toward the end of the Middle Ages. The first member of the family known to history was Isaac Elchanan, who lived in the house "zum roten Schilde," to the red sign. Later the family moved into a house "to the green sign" but the old name remained.

Meyer Amichal Rothschild was one of the small number who remained in the ghetto. As a youth he was sent to the

as a clerk with a Jewish trading firm and came into contact with General von Estorff, an amateur collector of coins and medals. Meyer Amichal himself was an expert in numismatics and so was William von Hesse, the son of the landgrave of Hesse-Cassel. The General recommended the young Jew to the Prince, and thus the world-wide role of the house of Rothschild began.

William, who shortly afterward became the landgrave of Hesse, was the wealthiest monarch of Germany. A large part of his money was made by kidnapping Hessians and selling them to the English Army as mercenaries. Napoleon, then engaged in his plan of conquering the world, wrought havoc with the tiny realms of the German Princes. It was no use for William to put up signs along the frontiers of his country advising Napoleon that this was a "neutral State." Those who were not Napoleon's friends were his enemies, and so the landgrave had to flee. The secretary of William, a man called Carl Friedrich Buderus, who was destined to play an important role in the ascendancy of the Rothschilds, succeeded in spiriting away a large part of the treasures of his sovereign and the French impounded the rest. Meyer Amichal had done considerable business with Buderus, whom he had won over from better-established competitors with his greater efficiency and with considerable gratuities. Herr Conte Corti proves, contrary to the popular legends, that Buderus confided to the Rothschilds only a small part of the holdings of the landgrave. William had not sufficient confidence in Meyer Amichal, although, luckily for the Rothschilds, he had no religious prejudices.

Meyer Amichal staked everything on the downfall of Napoleon. Even the small part of the funds he received was sufficient for him to establish his reputation, at least locally, as a well-to-do and reliable banker. In his purchases for the account of the landgrave he was guided by the certainty that Napoleon's rule would not last long. The French Emperor was then at the climax of his career. Frankfurt was in the hands of the French and Meyer Amichal managed to keep on good terms with them.

The fight against Napoleon was carried into the enemy's camp when one of the Rothschild boys, James, was sent to

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Paris. This could be done on the condition that he was doing obedience to the French Emperor. Nathan, whom Herr Conte Corti describes as the leading genius of the family, found the presence of a Rothschild in Paris highly desirable. Wellington's army, operating in Spain and Portugal and pushing up toward France, was short of money. The only safe way of sending it to them was through Paris, the capital of the enemy. James notified the French Minister of Finance of the transaction and the Minister approved. It was a dangerous fallacy to make the French believe that the two Rothschilds were engaged in deteriorating the English currency by draining away ready money from London. It worked and the two brothers made a fortune on the transaction.

Finally Napoleon was beaten and the Landgrave of Hesse, now an elector, returned to Cassel. The desperate attempt of Napoleon to regain his lost power was thwarted at Waterloo. Herr Conte Corti disproves that other legend that Nathan Rothschild was an observer of the battle and, when it was over, rushed to London, arriving twenty-four hours in advance of the Government courier, thus beating all the other bankers in exploiting the news on the Stock Exchange. It was not Nathan but one of his agents who got the news over to England ahead of the Government. It can be assumed, however, that he made good use of the "tip."

The international role of the Rothschilds as the bankers of the world began after Napoleon's downfall. The Elector of Hesse was much impressed by the efficiency and honesty of the family. The Continent was then suffering from a catastrophic shortage of money. Through their connections all over Europe and with the aid of the Elector, the Rothschilds were in a position to satisfy the loan demands of the anti-Napoleon coalition. It was the Rothschilds who financed the countries of the Holy Alliance. Slowly international banking was becoming almost a family monopoly.

Meyer Amschel was dead by this time and his sons divided the financial rule of Europe among themselves. The oldest brother, Amschel Meyer, was in charge of the Frankfurt office, Salomon established a branch in Vienna, and Carl, the youngest brother, opened another one in Naples. Metternich, the Chancellor of Austria, saw his most powerful allies in the Rothschilds.

Napoleon had liberated the Jews, and when the burghers of Frankfurt took charge of the city government, the old restrictions were reimposed. The Rothschilds, whose fame and influence had grown tremendously, found the anti-Jewish ordinances extremely humiliating. In Frankfurt a pogrom was staged. What the competitors could not accomplish through legal means they were trying to achieve through a reign of terror. It took the Rothschilds the work of several years and the expenditure of a fortune to have some of the restrictions removed. Herr Conte Corti intimates that but for the Rothschilds the reaction to the liberal policy of Napoleon would have been more disastrous.

Titles meant a great deal in those days and the brothers found it convenient for their business to have the family elevated to the nobility and later to the baronetcy. Metternich, although a die-hard in other respects, gave a good example of religious tolerance by inviting the Rothschilds to his house. Ambassadors and Prime Ministers found it fashionable to secure invitations to the Rothschilds.

This tremendous power was built up, as Herr Conte Corti shows, by men whose education was very deficient. As a matter of historic interest, the author quotes several letters of the brothers written in a bad German mixed with Jewish which, owing to its atrocious grammar, one finds it difficult to understand. But, of course, the genius of the family was not revealed in letter writing. The Rothschilds were not only quick-witted financiers but also great statesmen. No venture in which they engaged up to the '30s ever came to grief. It would be interesting to speculate what would have happened to Europe without this family. It was they who financed the return of Louis XVIII.

DONATE HOCKEY CARNIVAL PRIZES

Patrons of the hockey carnival at the Forum, March 28, included Peter Bercovitch. S. Ross Vineberg was on the financial committee. Harry Gorkin, Y.M.H.A., was on the burlesque committee. Julius Oppenheim, of the advertising and programme committee, was assisted by Arthur Levin. S. Ross Vineberg, chairman of prize committee, was assisted by Felix Berger and A. B. Finestone. Alderman Louis Rubenstein and Laz Rubenstein were masters of ceremonies. Sammy Rothchild was a hockey referee. Prizes were donated by Palace Theatre, Joe Finestone, S. Wienert, David Krukia, Rubinovitch and Haskill, S. Mandelsohn, Albert Ginsberg, M. O. Kirsch, Kaufmann, Lou M. Vineberg, Ab. Finestone, H. Simon and Sons, A. Fried, Lou Vineberg, M. Sloves, Cochenhalers, Limited, Smith Brothers, M. Michelson, Chester Payne, I. Finestone, Vineberg, William Singer, Z. Auerbach, Morris Ginsberg, Robinson's Clothes Shop, S. P. Myers, Gold's Shoe Store, Ben Silverman, Clarence Warsaw, Max Leopold, Felix Leopold, Sam Leopold, Wexler, S. Ross, Vineberg, Sol Z. Fels, Joseph Vineberg, Alderman Louis Rubenstein, Laz Rubenstein and J. Samuel.

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The President of the Latvian republic requested Rabbi Nurok, a member of the Latvian Parliament, to form a Cabinet, after the resignation of the Socialist Cabinet. Rabbi Nurok, however, was unable to carry out this request.

A monument has been unveiled at the Budapest Jewish cemetery to the deceased Jewish Deputy William Vazsonyi, an ex-Minister of Justice in Hungary.

to Paris after Napoleon's transportation to Elba. They saved Austria from bankruptcy. By financing Wellington they gave the anti-Napoleonic movement a solid financial foundation. They prevented a war between Russia and Turkey by refusing to finance it. Metternich often requested to the Rothschilds to mediate in questions in whose solution he did not wish to apply drastic measures. The news service of the Rothschilds was the best in Europe and their mail routes were utilized by the Governments whenever special dispatch of important documents was necessary. We find princes and prominent statesmen carrying favor with the Frankfurt bankers when their power was at its climax toward 1830. There the story ends for the present. Herr Conte Corti promises a second volume bringing the narrative up-to-date. One can hardly expect that the fascination of the second book will be as great as that of the first one, which tells the story of a family of oppressed Jews becoming the foremost international bankers of Europe.

Rabbi Iserman's Editorial

Continued from page 3

American Thanksgiving Day was initially a harvest festival when the pioneer Americans thanked God for the produce of their fields. Subsequently it was given a historical motif by urban dwellers who were not thrilled by the harvest season, and it became the day which commemorates the landing of the Pilgrim Fathers.

Viewed historically and scientifically Passover is a universal festival, man's gladsome cry at the coming of spring, man's shout of thanksgiving to the Master of Nature, man's song of praise to his God, the Liberator of Life. The various elements of Passover thrill us with their antiquity, narrate for us the history and struggle of man, the history and struggle of Israel, and also reveal to us the evolution of man and the evolution of Israel—from humble origins ever to loftier levels.

The recently elected town council of Slonim in Poland, has a large Jewish majority. The new council consists of eight Zionists, four Bundists, two Agudists, and two Poale Zionists; while the Polish parties have obtained only eight seats.

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Contribute Over \$100 Each to United Palestine Appeal

The United Palestine Appeal in Montreal will continue until the end of the month. The list of contributors of \$100 and over to date is as follows: Dr. H. Abramowitz, \$150; Mrs. A. Levin (in memory of the late Mrs. M. Abramowitz) \$100; J. I. Bennett, \$150; Bernstein Brothers, \$100; Berkson & Kahn, \$150; M. Bernstein, Bialik Hebrew School, N. Black, N. Blau, \$100 each; Blumer Brothers, \$150; Louis Briskin, \$110; Mrs. Abe Bronfman, \$100; Bronfman Interests and B. Aaron, \$5,000; Fred Brown, \$400; Brick, \$100; C. Burros, \$125; Mr. and Mrs. Lyon Cohen, \$1,000; Mr. and Mrs. H. M. Caiserman, \$100; B. Caplan, \$100; Cohen's, \$200; Cohen & Dorfman, \$300; A. Z. Cohen, \$250; Joseph Cohen, \$500; P. & J. Cohen, \$200; Mr. and Mrs. R. A. Darwin, \$3,000; Canadian Sick Benefit Society, \$200; H. Deckelbaum, \$100; Phil Fainer, \$100; Moe Fine, \$100; Z. Fineberg & Sons, \$750; Mr. and Mrs. Louis Fitch, \$1,000; Michael Garber, \$100; M. Feldman & Co., \$300; Geulah Lodge, Zionist Order Habonim, \$1,000; Glickman & Glickman, \$200; Greenberg Lewis Co., \$100; Hyman Grover, \$110; A. Harris, \$100; Mr. and Mrs. S. Hart, \$750; Hebrew Sick Benefit Association, \$100; H. Heilig & Sons, \$100; J. A. Jacobs, \$750; Junior Hadassah of Montreal, \$1,000; A. Kadish, \$150; Mrs. S. Kahn, \$100; I. Kaufman, \$250; John Kantor, \$500; J. Kaufman, \$500; Kaufman, \$100; E. J. Kussner and A. Kussner, \$500; Mr. and Mrs. Isaac

Lande, \$300; Mr. and Mrs. Nathan Lande, \$200; S. Levinson, \$1,000; King Edward Sick Benefit, \$500; Mr. and Mrs. J. S. Leo, \$100; Florence and Ella Leon, \$500; Mrs. M. Leon, \$1,000; M. Leon, \$500; F. Leopold, \$400; Mr. and Mrs. A. Levin, \$5,000; Jos. Levin, \$100; M. L. Levin, \$100; Mrs. J. Levinson, \$100; S. Levinson & Sons, \$1,500; H. Levy, \$100; W. Lustgarten, \$100; Montreal Commercial Loan, \$400; Macrahaean Lodge, Zionist Order Habonim, \$500; D. A. Miller, \$150; Capt. W. Sebag Montefiore, \$100; Montreal Hadassah, \$10,000; J. J. Myerson, \$100; M. Pessner and Son, \$100; Mr. and Mrs. A. D. Paltiel, \$500; J. Pascal, \$100; P. Popliger, \$200; Geo. Rabinovitch, \$100; Dr. I. M. Rabinowitch, \$150; Mr. and Mrs. Wm. Rivenovitch, \$100; I. Rosenbloom, \$200; Rubenstein brothers, \$200; J. Rubenstein, \$150; A. Rudolph, \$200; M. Rudolph, \$200; Mark Simon, \$100; E. Solomon, \$250; L. Salomon and sons, \$100; Harry Schlion, \$100; H. Sessenwein, \$500; Anonymous, \$250; J. C. Smith, \$500; G. Solomon, \$200; Sourkes & Klein, \$300; D. Speiseman, \$100; Rabbi Harry J. Stern, \$100; Sternkler, \$200; Russian Polish Sick Benefit, \$350; H. Taffert & Son, \$325; L. S. Tarshis & Son, \$100; Mr. and Mrs. A. M. Vineberg, \$300; Mr. and Mrs. B. M. Weiner, \$300; Weinfield & Sperber, \$750; Mrs. S. Hart (in memory of Mr. and Mrs. Z. Wener), \$100; S. Wittes, \$100; H. Wolofsky, \$300; J. C. Zacks, \$100.

INCOME OF CANADIAN ZIONISTS SHOWS SATISFACTORY INCREASE

The increase in the cost income of the Canadian Zionist Organization for the first three months of this year is 33 per cent. greater than that of the same period last year. This increase is not due as yet to the campaign. The total cash income for January, February and March last year was \$39,835.20. For the same period this year, the total cash income is \$52,918.85. For the same period last year the Keren Hayesod income was \$26,747.22. This included \$13,298 received from the Keren Hayesod campaign from 1927. The Keren Hayesod income for the same period this year is \$20,880.35, from cash collection of old pledges. The National Fund income shows a decrease from \$10,372.18 for the first three months of last year and \$9,396.78 for the same period this year. Final returns have not yet been received from Winnipeg and Toronto. Final results of Canadian Young Judaea which has undertaken to redeem 250 dunams of land in the Plain of Sharon, will be announced next week. The Montreal Young Judaeans are the first club to redeem a whole dunam of land in the Plain of Sharon in this campaign. Members raised \$20. Rachel Selick is club leader. Abraham Acker, of Guelph, Ontario, raised \$10.10 by selling two booklets of tickets.

GIFT PRESENTED IN MEMORY OF ESTHER KERT

A group of friends of the late Esther Kert, presented an encyclopedia to the library of the Neighbourhood House in her memory, Sunday, April 1. The memorial was given by Wm. Kaplanaky, Dr. B. Usber, Dr. A. Benjamin, Dr. E. Goldwater, Moe Levitt, Gerald Goldwater, R. A. Jacobs, David M. Notkin, Joe Shapiro, W. H. Richter, Ed. Barkoff and E. Vas. David M. Notkin made the presentation. Mrs. M. Berland, president of Neighbourhood House, accepted the gift on behalf of the Settlement. Among those present were: Mrs. H. I. Kert and Miss Sadie Kert, Miss Leah Jacobs, Miss Frances Jacobson, Mrs. G. Kenay, representing the library committee, and Misses Ethel Shane and Ethel Comman, of the Neighbourhood House staff.

HABONIM SUPPER DANCE

The Balfour Lodge of the Zionist Order of Habonim held a supper dance at the Lewis' Reception Rooms Sunday, April 1, to mark its affiliation with Habonim. Dave Silverstone was master of ceremonies. I. Malkinson spoke. I. J. Wainer entertained. H. Kandelshain was toastmaster. The guests were Misses S. Drukman, M. Averson, S. Solomon, Riva Blumenthal, Fritz Saxe, B. Stattner, W. Malkinson, I. Melnick, Bessie Goldberg, Vida Averson and G. Black, and I. J. Wainer, honorary grand host; I. Malkinson, grand host; H. Kandelshain, grand captain; David Silverstone, I. Rubin, H. Small, H. Lassner, L. Magill, S. Malkinson, J. Saxe, I. Brown and J. Swartz. Leonard J. Stein, of London, political secretary of the World Zionist Organization, will be in Montreal, April 15 and 16, as the guest of the Zionist Order of Habonim. He will speak at a reception given in his honour by the Habonim Monday, April 16. Mr. Stein will also address the People's Forum Sunday evening, April 15, on "The New Palestine."

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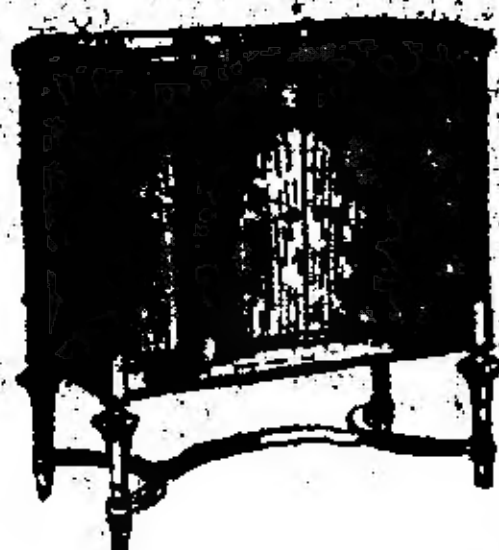
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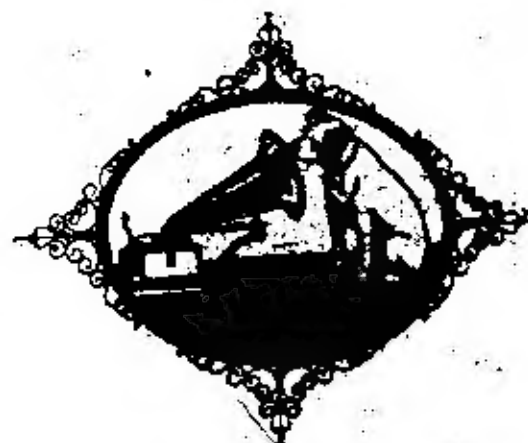
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OTTAWA

Mrs. Louis Epstein and babies, Hersh and Rachel, have left to visit in Hamilton for a month with Mrs. Epstein's parents, Mr. and Mrs. Levy. Mr. and Mrs. Harry Engel, of New York, are spending Pesach holidays with their parents, Mr. and Mrs. A. Kert.

Miss Hattie Sugarman, of New York, is visiting for two weeks with her parents, Mr. and Mrs. A. J. Sugarman.

Mr. and Mrs. Charles Lerman, of New York, are spending the holidays with Mr. and Mrs. Sam Katz. Lionel Katz, student at McGill University, is also home for the holidays with his parents, Mr. and Mrs. Katz.

Mrs. Abram Rapp, of Montreal, spent the last week-end with Mr. and Mrs. Benj. Goldfield.

Martin Levinson, student at McGill, is home for Passover week.

Mr. and Mrs. H. M. Levinoff, of Montreal, attended the Goldfield-Dorsky wedding last Sunday and were the guests of Mr. and Mrs. Chas. Wexler.

Harold Shenkman, of McGill University, is visiting with his parents, Mr. and Mrs. W. Shenkman.

Wolfe Shenkman has returned home after spending the winter months in Bermuda, Cuba and the Southern States.

Miss Celia Sinclair is home from McGill College for the holiday season. Mrs. Bernard Kraus, of Chatham, Ont., spent a few days of last week with her father, M. Davidson.

Mrs. M. Besain entertained at a kitchen shower at her home in honour of Miss Esther Dorsky.

The three senior Ottawa Chapters of Hadassah held a tea and money shower in aid of the Safed Tubercular Hospital in Palestine at the Talmud Torah Hall. Mrs. Harry Rosenes was convener of the tea and Mrs. A. Ash was in charge of the money donations. At the table, adorned with pink tapers and tulips, was Mrs. J. Freedman, and the assist-

ants were Mesdames Wm. Holzman, H. Dover, F. Bender, A. Kizell, J. J. Marks and Miss Esther Florence. Misses Frances Kizell and Lillian Coplan recited. Miss Betty Boreham entertained with clog dances.

Louis Fitch, K.C., of Montreal, spoke at the Talmud Torah Hall Thursday evening of last week under the auspices of the Bnai Brith, Ottawa Lodge. Mr. Fitch spoke on education and emphasized the importance which the Montreal school case bore to every Jew. He reviewed the history of the case from the time of Confederation up to the present. Miss Helen Rafel spoke on "Canada." Miss Ida Dover recited. The chair was occupied by Kalman Smith, president of the local lodge.

The marriage was quietly solemnized of Miss Esther Dorsky and Archie Goldfield at the home of the latter's sister, Mrs. Charles Wexler, and Mr. Wexler, Sunday afternoon, April 1, Dr. George Leikin officiating. The bride was given in marriage by her cousin, N. Evenchick. A buffet supper was served to the immediate family and relatives. The couple will live in Ottawa.

SUDBURY

Thursday evening, March 22, Miss Judith Zelman, of Tel Aviv, Palestine, lectured to the adult Jewish community of Sudbury, at Shaar Haabomayim Synagogue and invited questions on Palestinian subjects. Miss Zelman organized a Hadassah chapter, and a meeting for the election of officers will be held soon. Friday, March 23, at the home of Mr. and Mrs. H. Moses, Miss Zelman addressed about forty of the younger members of the Jewish community. Interest in the Young Judean Society was revived. Harry Magder, chairman, thanked Miss Zelman. Refreshments were served by Mrs. Moses, assisted by the Misses Moses.

HAMILTON

Mrs. Irving Smith, of Montreal, is with her parents, Mr. and Mrs. B. Epatein, for the Passover.

Mrs. A. Shapiro (née Belle Shreiber), of Detroit, is visiting with her parents.

Mrs. Sam Harris and children, of Windsor, and Miss Bessie Soskin are visiting their parents, Mr. and Mrs. M. Soskin, Myrtle Avenue.

Mrs. A. Cohen (née Ray Lewis), of Detroit, is visiting her parents for Pesach holidays.

Mrs. Wm. Rosenthal is visiting her son and daughter-in-law, Mr. and Mrs. Abe Rosenthal.

Mr. and Mrs. B. Halpern, of New Orleans, are visiting with the former's parents, Rev. and Mrs. M. Halpern, John Street.

Among those who went to Toronto last Tuesday evening to hear Aaron Sapiro speak at Massey Hall, were: Mr. and Mrs. M. Epstein, Mr. and Mrs. Geo. Pollock, Mr. and Mrs. C. Levenson, Mr. and Mrs. I. Segel, Mrs. Rose Levy, Mrs. S. Needle and Miss Belle Cohen.

Mr. and Mrs. B. Laing and Miss Leah Laing have left to live in Montreal.

Miss Frieda Levy, who has been visiting for some time with her sister in Morristown, N.Y., has returned home.

A farewell surprise presentation and gathering was given Mrs. B. Laing by the Hadassah executive Sunday evening at her home on Herkimer Street. Programme: Mrs. D. Laskin, songs; Sidney Cohen, recitation; Milton Rabkin, violin, accompanied by Miss Leah Laing; Miss Mollie Caplan, piano and songs; Mesdames M. Epstein, H. Freeman, S. Rabkin, S. Needle and A. Weinstein, toasts. Mrs. M. Epstein, on behalf of the executive, presented Mrs. Laing with a Magen David brooch, and Mr. and Mrs. Laing responded.

Mrs. Louis Gurevitch (née Gertrude Levy) and son, of Morristown, N.Y., are visiting her parents, Mr. and Mrs. M. Levy, Hess Street South.

Mrs. H. Goldberg, Kent Street, spent a day in Buffalo.

Anshe Sholom Congregation, Hamilton. Dr. A. Feldman, Rabbi.

Pesach services, Wednesday, 6.30 p.m.; Thursday and Friday, traditional services, 9 a.m.; Friday evening, "The Challenge of Passover"; Saturday, children services, 11 a.m.

QUEBEC CITY

Miss Sadie Evin spent a few days in Montreal this week.

Mrs. Charles Lax has returned from Montreal.

Mrs. H. Leibovitz, of Thetford Mines, was the guest of Mrs. Greenblatt this week.

Mr. and Mrs. Charles Serchuk, St. Cyrille Street, announce the engagement of their daughter, Sadie, to Bernard Figler, of Montreal.

Percy Shulman and sons, of Toronto, are in town to spend the Passover holidays with Mr. and Mrs. N. Gardener, King Street.

Bernard Figler, of Montreal, will address the Quebec Junior Chapter of Hadassah, Pesach week, on "The Map of Palestine."

Quebec Junior Chapter of Hadassah held their regular semi-monthly meeting at the home of Miss Mary Salamonevitch, Des Prairies Street.

Miss Bertha Baker, of Loretteville, was in town last week.

Ernest Gellman has returned from a trip to Campbellton.

Saul Padva has returned from a buying trip to Montreal.

Rev

Condemn the Turkish War Ittar Jerusalem dream of a which sho four millio the world t Israel.

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Revival of Hebrew Tongue Predicted by Ittamar Ben Avi

Condemned to death in Jerusalem by the Turkish authorities in the Great War Ittamar Ben Avi, editor of the Jerusalem Daily Mail, described his dream of a new Judæan state in Palestine which should contain some three or four million Jews, and again show to the world the spiritual glories of ancient Israel.

"We would again give the world, if not a new Bible, at least new prophets," said Ittamar Ben Avi, telling of his vision of the building of a great Jewish temple at Jerusalem; not on the site of the old temple on Mount Moriah, where Christ prophesied, but elsewhere in Jerusalem, to which all synagogues and Jewish churches throughout the world should contribute, not only their money, but also parts of their stores and belongings, to once more express the greatness and beauty of Israel's faith.

As Ittamar Ben Avi told of the great scheme to which his father had devoted him before his birth, his dark eyes flashed under his mass of black curly hair, slightly flecked with gray, the surroundings of a King Edward Hotel bedroom seemed to fade into the background in the vision of Jerusalem and the ancient glories of the Jewish people, and their restoration, of which he spoke as being in process of accomplishment. "A prophet and the son of a prophet," Ittamar Ben Avi seemed to merit the description. He was born forty-two years ago in Jerusalem. He has good features with nose slightly aquiline. He speaks English with a slightly foreign idiom and accent, which is like that of the Parisian.

Long before his birth, Ittamar's father, Ben Yehuda, a young Hebrew of the tribe of Benjamin, and a native of a village of Lichania, had at the age of sixteen a spiritual experience, something in the nature of the revelations to the old Hebrew prophets, which told him that the Jews were again to return to Jerusalem, and that the first step towards the return was the revival of the ancient Biblical Hebrew language, which had been replaced by Yiddish in common speech, and had become, like classical Latin, only a language for scholars.

Youthful Ben Yehuda left his native village and travelled to Paris, working his way in libraries along the route, and arriving there at last nearly dead with starvation. There he studied,

finally persuading a young Hebrew girl, Ben Avi's mother, to elope with him to Jerusalem in order that all his children might be born there.

At Jerusalem, Ben Yehuda was considered a crank for his ideas by the Conservative Jews there. Like the ancient prophets, he was literally stoned several times, and three times excommunicated by the rabbis. But, faithful to his vision, he persevered.

When Ittamar Ben Avi was born to him, his father, Ben Yehuda immured the child for his first seven years within the walls of one room at Jerusalem, so that he would by no possibility hear any other language than pure Biblical Hebrew as his mother tongue.

When young Ittamar grew up he wanted to be a farmer, but his father compelled his obedience to the higher call of his dream of a restored Palestine. Ittamar was sent off to Paris, Berlin and Rome to study at the universities. His mother died at Jerusalem of a broken heart, through loneliness and sorrow.

Ittamar's father, Ben Yehuda, was sent into exile from Jerusalem by the Turks, who feared his propaganda, but lived to see the dawn of his dreams coming true. He returned to Jerusalem after the armistice, and heard the edict making Hebrew, after 2,000 years, again an official language of Palestine, together with English and Arabic. And just before his death, Sir Herbert Samuel, the first Jewish Governor of Palestine, was able to promise the dying man that Jewish money would soon again be coined, as a real symbol of the Jewish renaissance.

Before he died Ittamar's father, Ben Yehuda, was also successful in bringing out his great dictionary of the Hebrew language in twelve volumes.

In 1906 the Turkish Revolution broke out under Enver Pasha, and young Ittamar Ben Avi was able to return to Jerusalem, where he started a Hebrew daily paper, fighting in its columns against the corruptions of the Turkish Government in Palestine, and Turkish arrogant nationalism regarding other peoples in Palestine. He was twice put in prison but otherwise did not suffer very much as there was an element among the Turks in Palestine, who recognized that he was fighting in the public interest.

But when the World War broke out

Ittamar Ben Avi espoused the cause of England and the Allies, as the only hope of Palestine, and passionately pleaded against Turkey's siding with Germany. When Turkey did so he was thrown in prison and condemned to death; but escaped two hours after his death sentence was passed, through the connivance of some Turkish officials who were secretly allied sympathizers, and believed they would win.

Coming to America Ittamar Ben Avi addressed over 700 meetings all over the country in churches and lodges on behalf of the allies, and did much to help raise the Jewish legions under Jabotinsky and Col. Patterson. With Professor Masaryk, afterwards president of Czecho-Slovakia, he signed the "Declaration of Independence" of little nationalities at Philadelphia.

After the armistice Ittamar returned to Jerusalem and created the Jerusalem Daily Mail, whose name so pleased the late Lord Northcliffe that he made him his Palestinian correspondent for two years. He was elected to the first Judæan "Parliament," and took part in all the activities under Governor Sir Herbert Samuel. He published a book in favour of his contention that Hebrew should be written in modern characters, on the ground that the modern Latin lettering is just the evolution of the ancient Hebrew letters in which the scrolls of the law were given to Moses.

He is expecting shortly to publish another book, which he believes will make Hebrew learnable in six weeks, so that it will once more become the common national language of Hebrews all over the world.

Ittamar Ben Avi is in America to-day as the leader of the Young Farmers and Citizens of Palestine, known as the Beni Benjamin, or "Sons of Benjamin," mostly born Judæans, who have their own bank and organization and are fast becoming the strongest body in the new Judæa. His aim now is to help Dr. Weitzman, leader of the Zionist movement, create the new Jewish agency which will make it possible for Jews throughout the world to work conjointly for the building up of the Jewish homeland.

Judæa will not contain all the Jews in the world, says Ittamar Ben Avi, but it will at least become the centre of a strong Jewish nationality stretching from Lebanon to the Suez Canal, protecting England's road to India, and a fountain and source of inspiration and rejuvenation for all Jews who remain outside Palestine.

"Our aim is to have in Palestine three or four million Jews, mostly farmers," he said to-day, "who will show the world that it was not love for profits but necessity, which has com-

pelled so many Jews to become traders since the dispersion of the tribes. Naturally the spiritual side of Judæa is at the heart of every Jew, and I have no doubt that our country will soon produce a Judæan Rabindranath Tagore, with all that it will imply. The Jews have learned tolerance in 2,000 years of history. The very fact that a congress of Christian missionaries is now meeting in a calm atmosphere in Jerusalem shows what a tremendous progress has been made in reconciling Jew and Gentile on the hills of Zion."

MENORAH ELECTION

University of Toronto Menorah Society elected as president, F. M. Catzman; ladies' vice-president, F. Gordon; men's vice-president, N. S. Goldhar; treasurer, J. Kaplan; corresponding secretary, N. Borinsky; recording secretary, A. Gusack; representatives, Ladies' Senior Arts, R. Neveren; Ladies' Junior Arts, B. Kaplan; Men's Senior Arts, S. J. Bochner; Men's Junior Arts, L. Bernstein (accl.); Senior Meds., J. Atkin; Junior Meds., R. Abramowitz; Dental, M. Zackheim; Osgoode Hall, P. Barrs; McMaster, H. Graner (accl.); S.P.S., W. Schlein (accl.).

WARSHAW ORGANIZATION

The last meeting of the Warshaw Organization was attended by 150 persons. Samuel Tichman, Michael Rosenberg, Julia Verody, Sonia Ginsberg, Morris Shapiro and Mr. Ginsberg were in charge. Actors from the Standard Theatre were present. Miss Yetta Litna sang, accompanied by Miss Milrod. Alexander Cash was the speaker. Refreshments.

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THE BALK-PRESTON CO., AT THE SIGN OF THE GOLDEN GALLEON, HAVE OPENED TEMPORARY OFFICES AT 319 BAY STREET, TORONTO, AND ANNOUNCE THAT THEY WILL PUBLISH EIGHTY BOOKS DURING 1928. THEIR CHIEF LINE WILL BE THE "GOLDEN GALLEON" 15c. "LIBRARY", BUT THEY WILL ALSO PUBLISH NEW FICTION AND GENERAL LITERATURE, AND INTEND TO START A "CANADIAN FIRST NOVEL LIBRARY" AT \$1. AND TWO MONTHLY MAGAZINES—"CHRISTIAN LIFE" AND "THE CANADIAN MERCURY"—TO BE EDITED BY MAURICE E. BALK AND M. L. PRESTON. THIS FIRM FURTHER ANNOUNCES THAT THEY WILL PUBLISH EARLY THIS SPRING THREE BOOKS BY MR. BALK—"THE THRESHOLD," "TO M.L.P." AND "THE LIFE OF CHRIST."

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Social Life in 1905— Do You Remember?

In Ottawa H. L. Gittleson was chairman of the annual examination of the Hebrew school in connection with the congregation of United Brethren Rideau Street Synagogue. Rabbi Berger, Teachers Slonemsky and Greenberg examined the classes. Four medals given were: chairman's medal, won by D. Rosenfeld; Rosenfeld medal, R. Greenberg; S. Myers medal, young Garfinkel; Garfinkel medal, Ch. Berger. Honourable mention: S. Rudman, Caplan, Holstein, Lewis, Pullan and Kriger. In Montreal Dr. M. L. Ship was ill. Robert Hirsch returned from the provinces. Mrs. J. E. Hyman and family moved to 358 Greene Avenue, Westmount. I. Friedman was home from the Maritime Provinces. Mrs. H. Cohen, Mance Street, was ill. Mrs. S. Lichtenhein and son, Philip, returned from Philadelphia and Boston. Mrs. A. A. Levin was ill at the Samaritan Hospital, St. Catherine Street. Mrs. Harris Vineberg was recovering from an illness. Mr. and Mrs. A. J. Hart sailed for Liverpool to be away for two months. Capt. E. O. Youngheart, of the 6th Duke of Connaught's Royal Canadian Hussars, accompanied by Mrs. Youngheart, sailed for Europe. Mr. and Mrs. Mark Workman and daughters were in Atlantic City. Mr. and Mrs. Jacob Hirsch sailed for Europe in time to attend the golden wedding of his brother whom he had not seen for fifty-three years. The Montefiore Club bought land on Guy Street, below St. Catherine, for building. Harris Vineberg was in Toronto. Eli Jacobs was in New York. David Levi was leaving for Europe. Mrs. L. Harris and Miss Rosamond Harris left for Europe. Mr. and Mrs. Jack Jacobs, accompanied by Miss Helen Lewis, returned from New York. Mrs. L. Berman left for New York to visit her sister. Miss Elsa Loeser, of Buffalo, visited Mrs. J. Singer of Madison Avenue, Toronto. Mrs. I. Ripstein, of Winnipeg, was away for her health. Mr. and Mrs. Jacob Pierce gave a party to celebrate his birthday. Guests were: Mr. and Mrs. Leon Abramovich, Mr. and Mrs. Jacob Udow, Mr. and Mrs. Samuel Cohen, Richard Pierce, Ike Pierce, eldest son of Charles Pierce, of Montreal; and L. J. Balk. Miss Lizze Wadlinger visited her aunt, Mrs. Halperin, in the country. Miss Rose Johnson visited her uncle and aunt, Mr. and Mrs. Diner, of the Nugget Hotel.

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**BROTHER OF TORONTONIAN
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Mrs. Mark Green, 424 Euclid Avenue, has received news from her brother, Dr. Henry Cohen, of Galveston, Texas, of the fortieth anniversary of the rabbi as head of Temple Bnai Israel. Dr. and Mrs. Cohen also celebrated their thirty-ninth wedding anniversary. Hundreds of friends of many creeds gathered at Hotel Galvez at a reception given by the Council of Jewish Women. The terrace ballroom had been converted into a flower garden and with the United States flag as a background the couple received. Mrs. Cohen wore black Brussels net and Chantilly lace embroidered in jet and carried two old-fashioned nosegays. Refreshments were served from a buffet table covered with a fluted cloth with green and lavender as the colour scheme. Mrs. Cohen was formerly Miss Molly Levy, daughter of Mr. and Mrs. I. C. Levy, pioneer Galveston citizens. Dr. Cohen was born in London in 1863, was ordained in 1884 and served as a rabbi in Kingston, Jamaica, and Woodville, Miss. At the reception were city officials, the faculty of the medical department of the University of Texas, representatives from the public schools and musical and fraternal organizations.

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SOFTBALL LEAGUE RULINGS

Jewish Community Softball League met at the Phi frat house. In future the members of the executive do not have to be selected from the general body but may be those nominated by that body. Senior players will be allowed to play in the league in any position but that of pitcher. S. Gold was made umpire for the season. It was decided to use the 12-inch inseam ball in the league games. Sigma Alpha Mu were elected to fill the vacancy in the senior men's group. Teams must pay their fees to the league treasurer, R. Freeman, before the next general meeting. Line-ups of all the teams must be in the hands of the secretary, M. Donn, by May 1. Plans are being made to increase the seating accommodation of the playing grounds this summer. Notice will be given in the REVIEW of the date of the next regular meeting. There is still a vacancy in the Senior Business Men's group. Applications for this opening from responsible business men's organizations are invited by the league, and should be mailed to the secretary, M. Donn, 291 Ossington Avenue, Apartment 3.



Maurice Levine

Harbord Collegiate School pupil, won on March 16 the honour of representing the City of Toronto in the Provincial finals of the Ontario school oratory contest. He is the fifteen-year-old son of Mr. and Mrs. L. Levine, of Simcoe, Ont., (formerly of Toronto). While attending school here Maurice Levine lives with Mr. and Mrs. S. Fisher at 293 Euclid Avenue.



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"Hello, Mama" has song, dance and what have you with the greatest comedy line which keeps on getting funnier right to the final curtain. And the piece is handsomely staged with good costuming and excellent technical features. A Broadway musical show in a band-box edition.

A very beautiful act is the revue offered by the well-known Marvel and Company who will present on the same bill the Five Star Lights. Adele Vosari is in the cast and it will be remembered that this dainty prima donna was the star of many Winter Garden shows before vaudeville claimed her. A team of European trained dancers will also be an

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Holy Blossom Hebrew Congregation, Rabbi F. M. Isserman, Bond Street.

Services from 5.30-6.00 p.m. Friday. Sabbath morning will be children's Pesach services. Sunday morning mid-Pesach services, 11 a.m. The rabbi will speak on "What is Judaism?" He will discuss particularly the popular phrase "to do good is my religion" and also the place of ceremonies. Services for the concluding day of Pesach will be held Wednesday at 10.15 a.m. The rabbi will speak.

Monday, April 9, Rabbi Isserman is scheduled to address the Young People's Society of the Eglinton United Church. He was invited to occupy the pulpit of Temple Berith Kodesh, Rochester, N.Y.

The trustees of the congregation gave a luncheon in honour of Sigmund Samuel who is planning to go abroad shortly. Board of Trustees meets soon to make final plans for the development of the new cemetery.

The following children will conduct services Saturday morning: Ruth Berk, Rita Raphael, Ruth Allen, Dorothy Willinsky, Gerald Levenston, Albert Krangle, Seymour Lipsitt, Toby Frankel, Annie Markus, Lilly Rosenhead, Rose Frankel, Gordon Clarfield, John Samuel, Eugene Kates, Norton Penturn, Morris Hershenhorn and Pete Dralmin.

Sunday evening, April 8, the Alumni Association will hold a meeting at the home of Miss Helen Lubelsky, 257 Russell Hill Road, at which S. J. Birnbaum will read a paper on Jewish ceremonies, particularly with reference to marriage ceremonies.

Bert Gerstein made a donation to the library in honour of the first birthday of his little brother, Marvin. Bernard Davis Wood made a donation to the library in honour of his birthday. Monte Joseph presented two pictures to the Religious School.

Annual Mystery and Novelty dance of the Collegiate Club in the vestry chambers Saturday, April 14, at 8.30 p.m. Information from Arthur Axler, Trinity 6486.

NEW COMMITTEE ANNOUNCES MUSICALE

Court Avis Achim, I.O.O.F., met at 39 Montrose Avenue, Wednesday last and elected as the social committee: P. Dunker, chairman; H. Fisher, trustee; M. David, treasurer; H. Stein, secretary; L. Stein, publicity manager and editor.

Members of the Order and friends are invited to a musicale, Sunday, April 8, at Orange Hall, Euclid Avenue, at 2.30 p.m. On the programme: Toronto Hebrew Choir; Sylva Goldsman, Solly Goldsman.

ZIONIST INSTITUTE DAMAGED BY FIRE

A stubborn fire which broke out in the basement of the Zionist Institute at 206 Beverley Street shortly after 5 o'clock Tuesday morning, completely gutted the first floor rooms of the clubhouse. The damage to the interior of the club will amount to \$5,000. It is a large three-storey dwelling which is unoccupied over night and the blaze gained a considerable hold on the building before it was discovered. Dense smoke hindered the firemen from gaining an entrance to the building. The blaze mounted steadily until all three floors were ablaze. The floor of the large reception room on the main floor was burned through, leaving a gaping hole. The walls were destroyed by the blaze and also damaged where the firemen had to tear them down to check the flames.

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Good Tunes Synagogue, University Avenue. Rabbi Samuel Sachs.

Sermon, Saturday at 10.30 a.m., "The Breath in the Winds." Concluding Passover services: Tuesday at 7 p.m.; Wednesday at 9 a.m.; Wednesday at 7 p.m.; Thursday at 9 a.m. Rabbi Sachs will speak Wednesday at 10.30 a.m., on "Factions by the Red Sea." Thursday at 10.30 a.m., memorial service and sermon on, "Light at Eventide."

Sisterhood bridge and mah jongg took place at the Zionist Building Thursday, March 29. Twenty tables of bridge and mah jongg were played. Mrs. D. Levine was convener. The annual Sunday school oratorical contest takes place Tuesday evening, April 17, at the Synagogue Chambers at 8 p.m. The judges are Mrs. M. S. Till, Dr. M. Pivnick and Samuel Factor. Rabbi Sachs will preside.

MCCAUL STREET SYNAGOGUE

Passover services conducted by Rabbi Alfred H. Kahn, rabbi of Derech Emenoh and Community Centre, Arverne, N.Y.: Thursday, 11 a.m., subject: "The Haggadah—A Gem of Jewish Literature." Friday, 11 a.m., "Bitul—The Secret of Israel's Existence, Israel's Utopia." Saturday, 4 p.m., "A Special Passover Message." Rabbi Kahn is a graduate of the Seminary and the Yeshivah. He is one of the founders of the Inter-Collegiate Menorah and Young Israel of New York, lecturer for the Jewish Welfare Board of America and secretary of the Rabbinical Council of the Union of Orthodox Congregations of America. Cantor Wladyslaw and choir at the morning services. Congregation cordially invites the Jewish community to attend the services. Executive: M. Axler, president; M. B. Palter, vice-president; S. Levinter, treasurer; L. Douglas, secretary; S. Wurtzel, parnes; A. Lepofsky, gaba. Finance committee: S. Singer, chairman; M. Axler, M. Gebirtig, J. M. Pullan, M. Simon, M. Clavir, S. Reider, L. Gebirtig, I. Levinter, S. Breslin, A. White, L. Dunkelman, H. Clayman, J. Taylor. Trustees: A. Sacroc, M. Weinraub, I. Weisboim, S. Feldstein, J. Isenstein, J. Jacobson, J. Wosinsky, M. Rohm, R. Gelfand, I. Taylor. House committee: J. M. Pullan, chairman; A. Sacroc, M. Weinraub. Chevro Kadisho: M. B. Palter, chairman; F. Hufstein, 1st gaba; E. Lipsett, 2nd gaba; Max Clavir, treasurer.

WOMEN'S AUXILIARY CONCERT

A Pesach concert under auspices of the Women's Auxiliary, Talmud Torah, Brunswick Avenue, will be held Sunday, April 8, at 8 p.m. On the programme: Reverend A. Bornstein, Miss Jerry Marberg, Miss Ettie Milstein, Haberman Sisters and Miss B. Stalberg, Misses H. Hollinger, P. Sommerstein, E. Clavir, R. Garfinkel, Misses F. and P. Gronowetter, Harry James, Warshawsky, Miss B. Book. The raffles recently held by the Auxiliary resulted in the following: Silk bedspread, Mrs. J. Graner, 476 Palmerston Boulevard; silk cushion, Mrs. J. Houzer, 123 Spadina Road; flapper doll, Mrs. A. Sprachman, 430 Crawford Street.

LODGE TO HEAR RABBI

Rabbi Ferdinand M. Isserman will be the speaker Wednesday, April 18, at a meeting of Sunnyside Lodge, I.O.O.F.

CONCERT POSTPONED

Schubert's Concert Orchestra who were to hold a concert at the Talmud Torah, 9 Brunswick Avenue, April 1, have postponed the concert for April 22.

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BOY COUNCIL DOINGS

"Peanuts" Hyman donated a trophy to the Boy Council for baseball. Boys will enter their teams in the Boy Council League. Sol Eisen has donated a cup for softball. Entries for these leagues should be forwarded to Controller Pasis, Athletic Commissioner, of Toronto, 425 Spadina Avenue. Information from Trinity 8701.

Leagues start April 30. On the athletic committee are: Ald. Maxwell King, president of the Ward 4 Association; Ald. C. King, Ald. A. King, Ald. Phillips, secretary of the committee; Ald. Talbot, Ald. Stubbings, Ald. Gould, Ald. Noble, Ald. Howard and Ald. Levitt and Dymont. Wingfoot A.C., last year champions of Boys' Council Baseball League, are out again to win the championship, under the management of their Leader, Commissioner Pasis.

Dr. Abram Theodore Aronson, 50, surgeon, formerly of Baltimore, Md., died in San Francisco, recently. Dr. Aronson was identified with the early development of the Johns Hopkins Hospital.

TORONTO SOCIAL

All Social, Home and other local news should be forwarded to the office of the Review, 100 York Street, Toronto, Ont. Telephone: Elgin 1434.

Mr. and Mrs. M. L. Levy and children, Normanna Avenue, are spending the holiday week-end in Hamilton with their mother, Mrs. I. Levy.

Miss Florence Hurner, Brunswick Avenue, is home after spending a few days in Montreal, where she was the guest of Mr. and Mrs. M. Dobrofsky, parents of her fiancé.

Mr. and Mrs. Norman Helpert, Austin Terrace, left Tuesday to spend Pesach in Detroit.

Mrs. Sam Bernstein, 50 Hillholme Road, came home Saturday after a sojourn of six months in China, Japan and California. Mr. Bernstein, who accompanied her there, remained in China.

In honour of Itamar Ben Avi, Mr. and Mrs. J. Tarshis, Kendal Avenue, entertained at a dinner and reception; Mr. and Mrs. Israel Singer, Wells Hill Avenue, dinner; and Mr. and Mrs. D. Dunkelman, Rowanwood Avenue, dinner.

Edward Gelber is home from New York to spend the holidays with his parents, Mr. and Mrs. M. Gelber, Huron Street.

Mr. and Mrs. Albert Ginsberg, of Montreal, are spending Pesach with their parents, Mr. and Mrs. S. Singer, Kendal Avenue.

Mrs. M. Dubrofsky, of Montreal, spent a few days here, the guest of Mrs. F. S. Hunter, Brunswick Avenue, en route to her home from Battle Creek, Mich.

Miss Beatrice Centner, Indian Road, spent the past week-end in Rochester, N.Y.

Mr. and Mrs. Nathan Brenner, Wells Hill Avenue, who have been spending the winter in the south, returned home Sunday.

Miss Marjorie Kasler, 126 Garfield Avenue, Moore Park, entertained at her home Saturday evening last. Misses Maxine Singer, Virginia Goldsmith, Sylvia Lewis, Yetta Kasler, Ruth Lavine, Esther Yavner, Miriam Granatstein, Jean Samuels, Bernice Mehr, Cecilia Ross, Clara Donnensfeld; and Joseph Grienhagen, Alex Beder, Stanley Singer, Harold Hutner, Joseph B. Dunkelman, Harold J. Kasler, Nat Lieberman, Russell Greenberg, Ab Golden, Earl Fauman, Gordon Allen, William Goldsmith, Dave Palter and Eddie Breslin.

A Levin, Lyndhurst Avenue, is expected home from abroad during the second week of April.

Mrs. I. Maidenbergh, of Toronto, spent the week-end with Mr. Maidenbergh's parents in Hamilton.

Miss Rose Donnensfeld, Rosedale Heights Drive, gave a formal dinner party at her home Saturday evening, in honour of her eighteenth birthday, later taking the guests to a reserved alcove at Casa Loma, which was decorated with palms and flowers. The dinner table was centred with a large birthday cake, candles and spring flowers, and the dining-room was decked

with roses and ferns. Present were Mr. and Mrs. J. Donnensfeld, Mr. and Mrs. L. Wurtzel, Misses Laura Donnensfeld, Brownie Finsten, Edith Clavir, Leah Kay, Jennie Lewis, Ray Ross, and Clarence Shragge, Leonard Mehr, Kenneth Levinson, Sidney Friefeld, Murray Samuels, Harry Sniderman, Max Ginsberg.

Mr. and Mrs. Morris Sher entertained at a dinner and dance at the University Synagogue, Sunday, March 25, in honour of their silver wedding anniversary. Dinner served to eighty-five guests in the vestry chambers was followed by a reception to 150 people.

The guests were: Mr. and Mrs. M. Kaplan, Mr. and Mrs. Chaplin, Mr. and Mrs. M. Finstein, Mr. and Mrs. J. Goldman, Mr. and Mrs. Hoffman, Mr. and Mrs. M. Ogden, Mr. and Mrs. Finklestein, Mr. and Mrs. S. Cohen, Mr. and Mrs. A. Lavine, Mr. and Mrs. Goldman, Mr. and Mrs. J. Paul, Mr. and Mrs. M. Pifko, Mr. and Mrs. Sierken, Mr. and Mrs. Racklin, Mr. and Mrs. H. Sager, Mr. and Mrs. M. Gottlieb, Mr. and Mrs. S. Lavine, Mr. and Mrs. Sam Miller, Mrs. Lavine, Herman Lavine, Miss Dora Goldman, J. J. Glass, Mrs. Leah Nadelberg, Miss Anne Nadelberg, Ben Papernick, Meyer Rotstein, Nat. Perlmutter, Jack Warshawsky, Miss Anne Pifko, Dave Sher, Miss Anne Sher, Mr. and Mrs. M. Snider, Mrs. Glickman, Miss M. Applebaum, Mrs. Kauffman, Mrs. Jacobs, M. Zimmerman, H. Richmond, B. Cohen, Miss Florence Mannis, Miss Mary Sher, Ruby and Louis Sher, Mr. and Mrs. F. Clouth, Mr. and Mrs. H. Liffman, Mr. and Mrs. J. Hyatt. Out of town guests were Louis Lerman and Miss Mamie Lerman, of Oneida, N.Y.

Mrs. Albert E. Epstein, of Chicago, is visiting her parents, Mr. and Mrs. Hyman Goldberg, Clinton Street.

Miss Jennie Katz, Queen Street East, was hostess at a bridge Sunday evening last. Prizes were won by Miss Fanny Golden and Sam Lyons.

Miss Rose Spector, Grace Street, has left for a two weeks' stay in Chicago, where she will be the guest of her grandmother, Mrs. N. Spector, and aunts and uncles.

Al Daniels is spending Pesach with his parents, Mr. and Mrs. A. Daniels, Niagara Street.

Miss Evelyn Baker, Dufferin Street, has left to spend a few weeks in Montreal.

Miss Belle Shear, who has been spending some time in Toronto, has left for her home in Kingston to spend the Pesach holidays with her parents.

Barnet Goldberg, of Rochester, N.Y., is with his parents, Mr. and Mrs. Hyman Goldberg, Clinton Street.

Manuel A. Levinter, Alberta Avenue, is home from a trip to Vancouver.

Mr. and Mrs. J. Miller, of Detroit, are spending Pesach holidays with their sister and brother-in-law, Mr. and Mrs. J. Hirschberg, of Markham Street.

Mrs. A. Rappaport and youngest daughter, Helen, of Dundas Street West, have returned to Toronto after spending the winter in Georgia. Accompanying Mrs. Rappaport was her brother, Dr.

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S. W. Rubin, of Macon, Georgia, who spent a week here.

Mrs. B. D. Garfield, of Kenwood Avenue, who has been visiting her sister, Mrs. E. Benstein, of Windsor, returned home Sunday last.

Misses Rebecca and Esther Garbe, Braemore Gardens, were in Montreal, where Esther took part in a swimming race during the week-end.

Mrs. Saul S. Scher and daughter, Naomi Marjorie, of Windsor, are visiting her sister, Mrs. M. A. Ducoffe, 94 Regal

Road, for Pesach.

Jacob Lavene and son, Milton, of Buffalo, spent Pesach holidays with his parents, Mr. and Mrs. M. Lavene Niagara Street.

Mrs. Phillip Lavene and daughter, Lucille, of Detroit, are with her parents, Mr. and Mrs. S. Levinter, Palmerston Boulevard.

Mr. and Mrs. M. M. Toker, Springmount Avenue, are spending Passover with their parents, Mr. and Mrs. H. Toker, of Montreal.

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Mrs. J. Weiner and sons, of Montreal, are spending Passover with her parents, Mr. and Mrs. Kofsky.

George Garbe, Braemore Gardens, is home after spending a week in New York.

Joseph S. Lavene, Normanna Avenue, spent last week in Binghampton, N.Y.

Mr. and Mrs. J. Weissner, of Montreal, are spending the holidays with the latter's parents, Mr. and Mrs. M. Bernstein.

Mrs. B. Podolsky, of Brooklyn, N.Y., who visited her mother, Mrs. William Schonfeld, Annette Street, for the past two weeks, was complimented by Mrs. L. Alsteder at a dinner and theatre party; Mrs. H. Hornblatt, bridge; Mrs. N. Schelberg, theatre and tea; Mrs. H. Glucksberg, bridge; Mrs. S. Pellman, luncheon and theatre; Mrs. J. Levinsky, dinner and bridge; Mrs. S. Shumer, luncheon and theatre; Mrs. S. Bookman, tea; Mrs. M. Pearl, theatre

and tea; Mrs. S. Levinsky, theatre and tea; Mrs. H. Zennner, bridge; Mrs. J. Shapiro, theatre and tea; Mrs. William Lewis, dinner and bridge; Mrs. J. Bordman, bridge.

Mrs. B. Garfinkle, of Detroit, is with her mother, Mrs. J. Cohen, Empire Avenue.

Mr. and Mrs. A. Greenspan, 188 Glendonwyne Road, celebrated their fifteenth wedding anniversary at a catered dinner and reception Sunday evening. Covers were laid for forty guests.

Mr. and Mrs. J. J. Dubey, Arlington Avenue, are home from Brooklyn, N.Y., where they visited the former's mother, Mrs. Dubey.

Mr. and Mrs. N. L. Nathanson and son, Paul, Russell Hill Road, are in New York City for ten days.

Mrs. R. Goldstein, Markham Street, has left to spend a month with her daughter and son-in-law, Mr. and Mrs. D. Berkes and daughter, Hannah, of New York.

A bridge and presentation in honour of Mrs. Robert Greenberg, who is leaving to spend a few months abroad, was held Thursday evening last. Seven tables of bridge were played and the guest of honour was presented with a fitted leather travelling bag. The hostesses were Mesdames Sarah Schleiser, Ralph Alexander and Joseph S. Lavene.

Mrs. A. Press, Lauder Avenue, is visiting in New York.

Mrs. M. S. Mirochnick, Wells Hill Avenue, entertained at four tables of mah-jongg and three tables of bridge Monday evening last.

Mrs. Hyman Sapowitch, of Buffalo, N.Y., is spending Pesach holidays with her parents, Mr. and Mrs. M. L. Goldstein, Keele Street. Mr. Sapowitch is expected here for the week-end.

Dr. and Mrs. Charles A. Moses, of Hamilton, are spending the holidays with their parents, Mr. and Mrs. H. Brody, Walmer Road.

Mr. and Mrs. Lawrence Finberg (née Elizabeth Shear) have returned from their honeymoon.

Mrs. S. Lipsitt, Dupont Street, spent the past two weeks in Detroit.

Albert E. Epstein, of Chicago, is visiting here for Pesach holidays.

Mrs. H. Fox, of Bloor Street West, left Thursday to live in Detroit, Mich. Mrs. J. Warsh, Arlington Avenue, entertained in her honour last Wednesday afternoon and evening.

Mrs. S. Rockmaker, Bathurst Street, has left for Rochester, N.Y., to spend Pesach with her parents. Mr. Rockmaker will join them for the week-end.

Mr. and Mrs. E. S. Fisher and children, Ruth and Howard, of Detroit, are visiting their parents, Mr. and Mrs. J. Sugar, Palmerston Boulevard, over the holidays.

Mrs. Samuel Portny (née Esther Solomon), of Brooklyn, N.Y., is visiting her parents, Mr. and Mrs. S. Solomon, Markham Street, during the Passover holidays.

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BORN

At Toronto General Hospital, Friday, March 30, to Mr. and Mrs. William Lewis, 2991 Dundas Street West, a son, Saul; 6½ lbs.

ENGAGEMENTS

The engagement is announced of Anne, youngest daughter of Mrs. Mary Wolfe, Glenholme Avenue, and the late Harry Wolfe, to Joseph Halpern, son of Mr. and Mrs. S. Halpern, Manning Avenue.

OBITUARY

Nathan Gelber, father of Moses and Louis Gelber, died at the age of 81, at Borezazny, Galischi, Poland.

HADASSAH

Junior Hadassah Chapter met Wednesday, March 28, at the Zionist Building. Mrs. Florence Rapp, president, gave a report on the soiree. It was decided to postpone the annual dance. Bowling tournament, Monday evening, April 23.

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JEWISH BOYS' CLUB

Central Club—The first annual Art Contest was held Sunday night, April 1, by the "Wildcats." There were about 100 drawings on exhibit. Results 1, Sam Brass, "Wildcats"; 2, Arthur Fergang, "Rangers"; 3, Ben Levitt, "Stars"; honourable mention, Harold Spiegelman, "Eagles." The ninth meeting of the Jewish Boys' Club Parliament took place at 12.20 Sunday, April 1. Groups given their charters: Hawks, Rangers, Eagles, Rovers, Benjamins, Owls, J.A.B. Ephraims. Remaining groups will apply next week. The final debate of the Central Club House was held between the Rangers and Beavers, the former, represented by Jack Sugarman and Ralph Rotman, won. Losers were Ralph Perkes and Herbert Levitt. Subject: "Resolved, that departmental stores are beneficial to a community."

The Junior Acting Boys are rehearsing for their Vaudeville Night for Sunday, April 29.

West End Clubs—March 25 at the Club House the Jewish Girls and Boys in Training ran a combined entertainment. The first item was a story-telling contest by the Wanderers and Men of David. In the first class, R. Super, S. Lishtik and L. Rumm were winners. M. Swartz and S. Culiner tied for first in the Men of David. Miss T. Littner and N. Pearlston were judges. In a debate between members of the Disraeli Girls, on "Resolved that the Jews in the time of Moses were more fit to enter Palestine than the modern Jew," Rose Naftolin and Tilly Nyman were on the affirmative, Gert Dryall and Rose Shoon, negative. Affirmative won. Judges, Tmima Littner, Nathan Pearlston. Judasolph Girls and the Junior Acting Boys ran a concert and enter-

tainment April 1. Junior Dramatic Circle elected: President, Jennie Greenspan; vice-president, Polly Kronish; treasurer, Elsie Hershenhorn; secretary, Sylvia Caplan; lady-in-waiting, Gertrude Kronis; reporter, Sylvia Lipman. Membership open. Senior Dramatic Circle elected: Manager, Rose Naftolin; stage proprietor, Yetta Salkin; secretary, Eva Resnick; treasurer, Bella Radish; adviser, Miss T. Littner. Membership open to girls fifteen years and over. Senior Dramatic Circle have started rehearsing "The Coquette," a stunt for "Amateur Night" April 22. A meeting of the Parliament was held April 3, at 7 p.m. Roses of Sharon have been put under the leadership of Miss Tilly Singer. Shoshanna Girls have been organized under the leadership of Miss Anne Pattik. Membership open for girls fifteen years and over.

ZANGWILL L.A.C.

Zangwill L.A.C. will hold their final literary meeting of the season Sunday, April 8, at Men of England Assembly Hall, Spadina Avenue. Dr. M. Zimmerman will give an illustrated lecture on "Popular Superstitions of Dentistry." Entertainment. Dancing.

CANADIANS IN LOS ANGELES

Mrs. H. Bronfman and daughter, who have been visiting in Los Angeles, have left for their home in Montreal.

Mr. and Mrs. S. Lerner entertained in honour of Mr. and Mrs. G. Hirsh on the sixteenth anniversary of their

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DRESSES, COATS and HATS
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wedding. Covers were laid for sixteen.

Mr. and Mrs. Wm. Bernfeld entertained Sunday evening.

Mrs. S. C. Levine entertained Saturday at a luncheon bridge in her home on North Manhattan Avenue. Covers were laid for sixteen. The guests included Mesdames Jack Myers, N. Safier, H. Franklin, Adolph Weinberg, Wm. Decter, H. Doctor, Detner, Max Singer, Neuman, L. Lazarus, Carl Samuels, Lauterman, L. Furstman, H. Cooper, S. Wiseman, of Racine, Wis.

The friends of Mrs. Jack Myers surprised her with a birthday party in her honour at her home on West Seventy-fourth Street. Supper was served at midnight. Those present were Dr. and

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Mrs. Oakland, Mr. and Mrs. Adolph Weinberg, Mr. and Mrs. Max Singer, Mr. and Mrs. Prelusky, Mr. and Mrs. Wm. Dector, Mr. and Mrs. H. Doctor, Mr. and Mrs. S. C. Levine, Mr. and Mrs. H. Franklin, Mr. and Mrs. M. Safer, Mr. and Mrs. H. Bouchan, Mr. and Mrs. N. Lerner, Mr. and Mrs. J. Colman. Mrs. Myers received a beautiful birthday gift.

Mrs. Peter Groper, of Mansfield, was at home Tuesday afternoon.

Among the students of the University of California recently initiated into Tau Delta Phi fraternity was Maurice Kerner, son of Mr. and Mrs. Otto Kerner.



I. Wallerstein

who has been awarded a bursary by the National Research Council, is a graduate of University of Toronto.

CONDUCT SEDER

Beach Congregation Ladies Auxiliary will conduct a seder Thursday next from 4 to 6 p.m. for children of members. Sunday evening the auxiliary will meet at a social affair. They will announce the purchase of three dunams of land in Toronto's portion of the redemption of the Emek Hasharon.

Eager to See Him

A small town Jew returning from Odessa, remarked, "I really should have remained in the big city longer. A count's daughter was willing to pay ten thousand roubles to see me."

"Why so?" asked his neighbour.

"Because she is blind," replied the first man.

Rabbi Feuchtwang, an intimate friend of the late Dr. Chajes, was provisionally appointed to the vacant post of Chief Rabbi of Vienna by the Jewish Communal Board of that city.

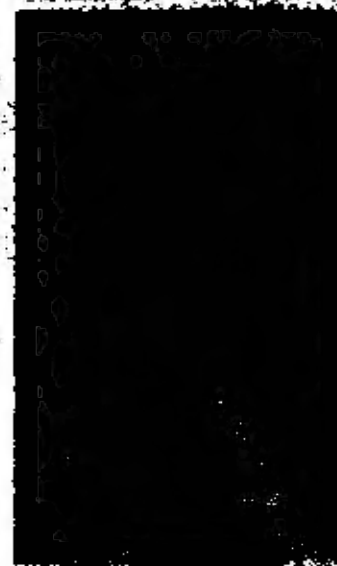
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Miss E. Cohen

who was awarded a bursary by the National Research Council, will become a trained research worker.

Henri Torres, widely known French attorney and recently the brilliant defender of Sholom Schwarzbard, has just written a book entitled "The Case of the Pogroms." It is being heatedly discussed in many circles in Europe.

Al Jolson, famous blackface comedian, will receive more than \$40,000 for a four-week engagement in Chicago. This is said in theatrical circles to be the highest salary ever paid to an individual performer, and is taken as an indication that movie salaries boost the pay of stage stars. Jolson has stepped into "A Night in Spain" to replace Phil Baker, wise-cracking accordionist, whose retirement was forced because of illness.

The Comsomol, the Russian Communist organization of the youth of the country, issued an order to all its members prohibiting them from taking part in the preparations for Passover or in the celebration of the festival. Lectures and discussions have been arranged to take place in the clubs of the organizations during the two Seder nights.

Judge Ben B. Lindsey, former Juvenile Court Judge, and Rabbi Abraham Simon, well-known Jewish leader of the national capital, debated on the subject, "Shall Companionate Marriage be Legalized."

LEWIS
WEEK OF MONDAY, APRIL 9th.
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IN
"The Smart Set"
A daring romance of young love in the ranks of the idle rich
Nat. C. Haines offers Hello Mama
FEATURING FIVE STAGE ACTS

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HAROLD LLOYD
—in—
"SPEEDY"
PLAYING AT BOTH THEATRES
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Week of April 9
REGINALD DENNY
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"THAT'S MY DADDY"
A BIG BROADWAY MUSICAL PRODUCTION
THE MUSIC BOX REVIEW
With 45 People and 15 Scenes

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Friday Eve., Saturday Mat. and Eve.
April 6-7
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in
SHEINDALE FON SLABODKE
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In a statement issued by the Zionist executive in Palestine, the amount due to Hebrew teachers is in excess of \$150,000. This includes salaries for the months of August and September which have not yet been paid. The hardship on the teachers is very great and the executive is powerless to remove it at the present time.



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The World's Most Versatile
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Skyscrapers

By I. L. BRILL
In the Jewish "Daily News"

Skyscrapers!
There they are about up high into the air.
Skyscrapers!
All sorts and conditions of skyscrapers.
Skyscrapers of commerce and industry.
Skyscrapers of colleges and universities.
Skyscrapers of synagogues and temples.
Skyscrapers of even Yeshivoth.
Higher and higher go these skyscrapers.
Mankind seems to be anxious to reach heaven by way of swift elevators.
People are paying tens of thousands of dollars annually in rent to live up in the roof of a fifty or sixty story building.
And once we laughed at and wrote articles about the folks down on the East Side who took their mattresses up on the roof and slept there, in the vain endeavour to escape the putrid air and the congestion of their rooms below.
Up we go, higher and higher, and we shall soon need aeroplanes to reach our offices or our dwellings way above the street level.
Mountain-like these structures go up.
No one cares to live down below any more.
Millions and millions, aye, billions, are spent to be able to scrape the sky.
It is a mad race for altitude.
Now, what does it all mean?
We have grown abundantly opulent that the craze to spend money has seized hold of us.
Down come the beautiful mansions and the fine homesteads and the glowing firesides.
Treasures which took generations to accumulate and precious heirlooms are scattered to the four winds.
A home is a nuisance.
An apartment is convenience.
Press a button and there you have all the comforts you want.
Why bother about a furnace, even an oil burner?
Why trouble about servants?
Why cook?
Why keep house at all?
Just rent an apartment in a skyscraper and, like Aladdin with his magic lamp, the trick is done.

PASSOVER

Liquor Control Board announces that Wine and Brandy for Pass-over from Palestine may be obtained now at the following address:

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Special Attendants



W. T. PEMBER

Why have an office into which people can step in from the street?

Get yourself hauled up to the ninth floor and have your secretary tell callers that you are in "conference."

And why worship God down below? Get yourself into a skyscraper's edifice and the Lord will hear you better.

The truth, however, is that, having more money than is really good for us—we except the four million unemployed just now—we got to spend it.

And how better show that we are rich than by turning the city into an accumulation of huge buildings?

Room has to be found for crowding humanity.

No more space down below so we have to get up into the air.

And so we are building skyscrapers. Besides, it is so much easier to escape one's neighbours.

We don't have to know each other in skyscrapers.

Like the monuments of steel and stone and brick and marble we can be impersonal.

Our affluence has made us cock-sure of ourselves.

What do we care about our neighbours?

Only down on Ludlow Street do we care about a poor devil who has died and who is to be buried in Potter's Field.

The inhabitants of skyscrapers repair to magnificent funeral chapels and leave their cards with the "dear departed."

We are not even buried any more down below.

We have community mausoleums and abbeys and are put nicely away in a niche on a shelf tagged and labelled like a piece of baggage in a railroad clock room.

Why is this all?

Just because we have become obsessed by the physical, by the material. We can only see the front and so we want everybody else to see a front, too.

There is height but no depth.

There is a skeleton, but no flesh and blood.

The bones are all the time rattling.

We see a building, a fine, stately mansion, and we pull it down.

It is such a terrible waste of money, say we. It is lack of efficiency to have such a small house on so much ground.

Why have a synagogue on a corner of a street which can yield millions?

And so we raze the mansion and tear down the synagogue and put up a skyscraper.

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to consult Mr. Pember, the pioneer of the natural parting, whose expert knowledge is at your service. If it is impossible to come and visit us, send for booklet and full information. We manufacture wigs and toupees for men, including the Dorenwend Patent, which is improved with our new natural and durable part, and is now the closest imitation ever produced. Write for booklets, etc.

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Realistic Wave are a success on any kind of hair.

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And then we stand there and admire our work.

See what we have done?

This is efficiency.

Now you would imagine that having shot upwards, physically, we would have climbed spiritually, as well.

That would be within reason.

Having come near the sky, we should come nigh to eternal truths.

But just look around.

The dance hall and banqueting room are near heaven; the house of worship, the last thing to be built, is down below.

But we can't dance our way into heaven.

No jazz band, not even that of Vincent Lopez in person, can open for us the gates of heaven.

They do open, though, for us at Neilah time at the close of Yom Kippur, when with our hearts and souls we climb heavenward.

We are carried away, swept off our feet by these terrific monuments, symbolic of the physical in modern humans.

And we stand and gape and cry out: Behold, these are the work of our hands.

And we forget all about the Infinite.

Instead of bringing the sun nearer to us, these skyscrapers actually shut out the sun's rays. A law had to be passed compelling architects and builders to set back the upper stories so that the sun should have the chance to throw the beneficent rays upon man.

We have lost our sense of values.

For a time these skyscrapers, with their towers, enthralled us. And now someone tells us that, owing to the rapid multiplication of these towers, there is no longer any beauty in them.

They have become commonplace; there is no longer any originality.

Everybody is doing it.

In a mechanical age, such as we are living in, it is essential that people recast their sense of values, that they have a keener sense of values, a deeper sense of values.

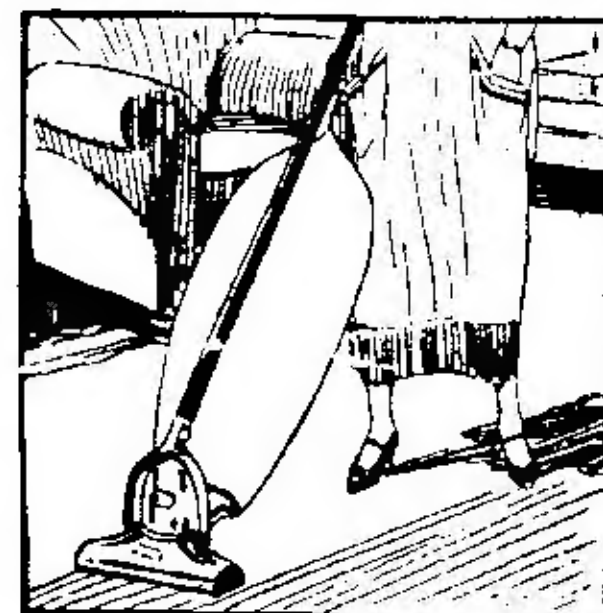
Carried away by superficialities, satisfied by nothing more than the physical eye can see, we need to learn to look behind all these things and ask what they portend.

Can we be satisfied, after all, with these towering structures which are tributes to our mechanical ingenuity?

Thinking in terms of physical towers we are no longer capable of giving consideration to anything else.

We even talk of "Machinery: Our New Messiah," as if machines ever brought salvation to mankind.

That present-day thinkers realize the futility of trusting to machinery is evidenced by the fact that so modern a man



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as Aldous Huxley recently emphasized the need of harnessing our machinery so that our age should not be overwhelmed by the monster.

There you have the entire story.

We have built a Frankenstein and are in danger of being destroyed by the very thing that we have created.

We shall be decried as old-fashioned; we shall be charged with undue pessimism.

We are neither old-fashioned, nor are we gripped by the spirit of pessimism.

But living in the present we must take note of what is happening round about

us, and interpreting the events so that we may be able to know what to do.

Shutting our eyes to facts will never do. Being indifferent will lead us nowhere.

The thing to do is face conditions, analyze them and find the corrective.

In this present instance we have stated the conditions and attempted an analysis. The corrective, we believe, lies within the reach of every one of us, and it is: To cease thinking purely in physical terms, as a first step.

Skyscrapers have their uses, but these uses are limited.

United Palestine Appeal News

Representatives from various societies and organizations met at the Zionist Institute Thursday evening, March 29, called together by Henry S. Rosenberg, chairman of organizations for the United Palestine Appeal, and E. Pullan, chairman of the banquet committee. Those

Making deities out of them is a form of idol worship which but results in the destruction of what we call civilization.

present were: Max Cooper, F. S. Hutner, J. B. Dunkelman, P. Albright, H. Reinhorn, B. Zals, L. Rotenberg, Charles Levy, D. B. Goodman, D. Teich, S. Reider, M. Clavir, M. Eichler, L. M. Schwartz, A. Cash, D. Abramowitz, M. Lieberman, J. Graner, I. Smith, Dr. M. Pivnick, M. H. Bernstein, Charles Garfunkel, H. Papernick, M. Rotenstein, M. Frank, L. Gurofsky, S. M. Ross, M. H. Kirshenbaum, M. Berenbaum, H. Zweig, M. G. Cohen, M. Gelber, B. Vise and D. Dunkelman; and Mesdames D. Dunkelman, A. Selick, M. Breslig, L. Katzman, L. M. Schwartz, S. Himel, L. Gluskin, J. Graner. Mark Cohen outlined the plan of the sale of that portion of the Emek Hasharon to be redeemed by Toronto Zionists. H. S. Rosenberg made an appeal to representatives present to participate in the redemption of portions of this stretch of land. E. Pullan asked for the co-operation of those present in the selling of tickets for the banquet in honour of Dr. Chaim Weizmann and Mrs. Archibald Silvermann to be held Sunday evening, April 15, at the King Edward Hotel.

M. Gelber, David Dunkelman and Samuel Kronick were hosts to the officers and members of the advisory board of the United Palestine Appeal campaign committee of Toronto, at a reception held at the King Edward Hotel Sunday afternoon last, in the Blue Room of the King Edward Hotel, in honour of Itamar Ben Avi. The following were present: B. Vise, W. Agranove, D. Abramowitz, J. Andrews, H. Adelberg, S. J. Birnbaum, J. Boas, A. Cash, L. Berk, D. S. Denberg, J. B. Dunkelman, S. Factor, D. B. Goodman, J. M. Gordon, S. Haris, S. Himel, S. Hollinger, C. James, J. Kaplan, H. Kohen, J. Kronick, S. Kronick, D. Levinne, Dr. M. Pivnick, J. Rashkofsky, A. Rogul, M. Rosen, H. Rosenthal, S. M. Ross, A. Rhinewine, L. Rotenberg, L. M. Schwartz, G. Solway, A. White, S. Shapiro, L. M. Singer, B. M. Speyer, S. Solomon, M. Gelber, L. S. Yolles, F. S. Hutner, L. Gelber, M. Weinstock, I. Smith, H. M. Finkle, H. Lazaresco, H. M. Kirshenbaum, H. S. Rosenberg, B. Lassar, Rabbi S. Sachs; and Mesdames D. Dunkelman, A. Selick, L. Berk, D. B. Goodman, J. Andrews, C. James, J. Rashkofsky, H. Rosenthal, L. M. Schwartz, S. Shapiro, S. Solomon, B. M. Speyer, A. White, M. Gelber, L. S. Yolles, L. Gelber, M. Weinstock, M. Johnson. Monday afternoon, April 2, Mr. Ben Avi was the guest of honour at a luncheon given by the Young Men's Zionist Society at the King Edward Hotel. Mr. Avi spoke on the business aspect of Palestine and pointed out that the upbuilding of Palestine was a business proposition and not a charitable proposition. The following members were present: Rabbi S. Sachs, D. B. Goodman, S. Factor, M. H. Bernstein, H. S. Rosenberg, Lawrence Kart, Nathan Phillips, L. F. Saper, G. Solway, Jack Schwartz, Nat Friedman, M. C. Friedman, L. Rotenberg, Meyer Rotstein, J. J. Glass, Sam Smith, D. Dunkelman, M. Levy, N. Benson, Dr. J. J. Lavine, S. Shapiro, J. Rashkofsky, H. Pullan, D. Vise, F. Goldberg, B. Vise, Henry Papernick, S. Kronick and Mrs. A. Selick. Monday evening, Mr. Avi was the guest speaker at a gathering of the Bnai Brith Lodge at the King Edward Hotel. H. M. Finkle was chairman. Rabbi Ferdinand M. Isserman introduced the speaker. Rabbi S. Sachs moved a vote of thanks. H. S. Rosenberg outlined the plan of the campaign. S. Kronick made an appeal for workers. Mr. Ben Avi made a fiery speech on "New Palestine" and outlined the possibilities in the future of Palestine through industries and railways. He believes that in ten years from to-day Palestine will have become financially prosperous and have a population of nearly a million Jewish people.

HADASSAH

Central Chapter of Hadassah Pesach meeting Monday next, April 9, in the Talmud Torah, 9 Brampton Avenue, at 8 p.m.

YOUTH

Stays Longest in
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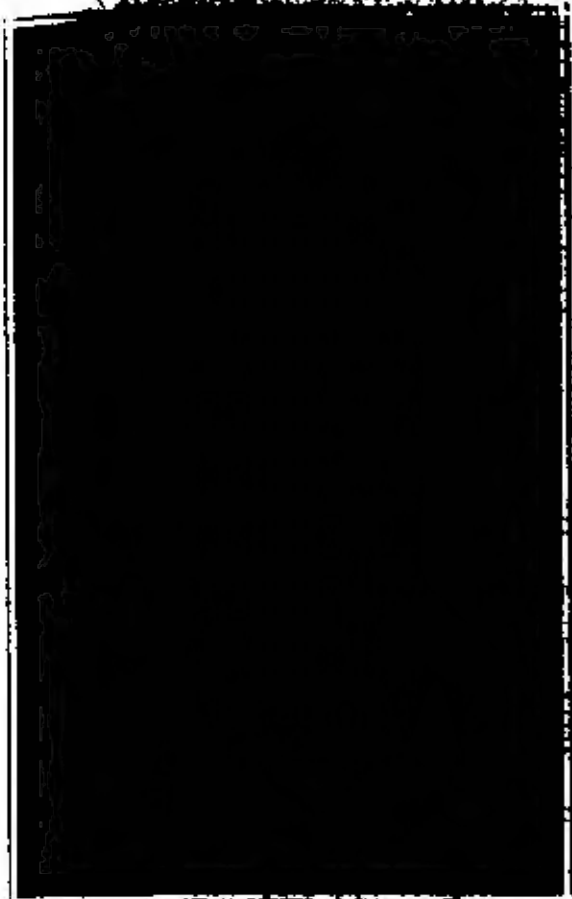
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Moe Shulman, proprietor of Service Tire and Rubber Co., wishes to announce the appointment of Ben Kassel (previously in charge of Radio division), to Sales Manager of Tires and Radio exclusively. This concern handles Firestone Tires. Firestone builds the only gum-dipped tires.

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New Method Laundry services were especially designed to relieve the busy housewife and give her time and energy to devote to more pleasant and profitable tasks. There is a service to meet every individual need and fit every purse. Quantities of soft water (ten rinses in all), and pure soap used throughout all washings. Choose from Wet Wash, Thrifty Service, Rough Dry, Finished Family, Float-Ironed, or Dry Wash. Then the regular flat and starch work charged by the piece. Gents work finished with that lustrous linen-finish so desired by men of good taste. A Coat and Apron Service that is most convenient for Doctors, Dentists, Druggists, store-keepers, etc. A household department that dusts and shampoos rugs. That cleanses curtains, blankets, quilts, comforters, pillows, to look like new. That washes sweater coats and retains their original size and shape.

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PROF. LEO BRUCK ENDS LIFE

A "classical" suicide is the latest sensation in the Hungarian capital. Leo Bruck, professor at the Jewish College, made his exit from this world to-day a la Socrates.

Toward the close of his lecture he ordered one of the students to bring him a glass of water and into it he poured poison. The students, unaware of his action, began to wonder as he changed the subject of his lecture and began to discuss Socrates' quiet death. Then, as the poison took effect and he began to collapse, he bade them farewell.

Help was summoned and he was rushed to a hospital, but could not be revived.

A plaque has been unveiled in the Jewish quarter at Zante, one of the Greek Ionian Islands, on the occasion of the centenary of the Italian poet, Nicola Ugo Foscolo, who helped to liberate Jews imprisoned by the Venetians.

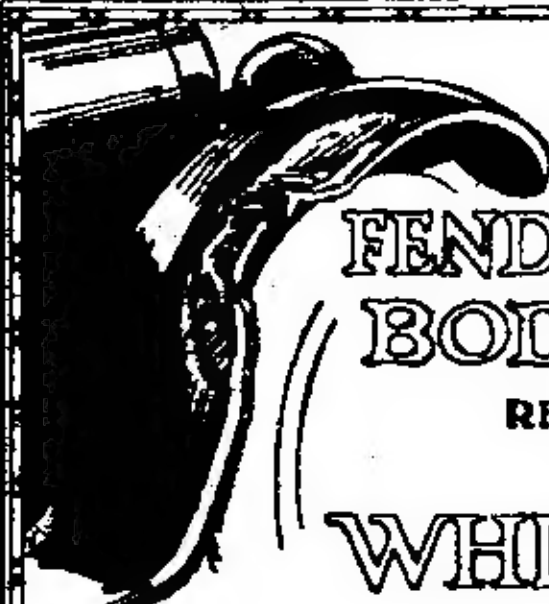
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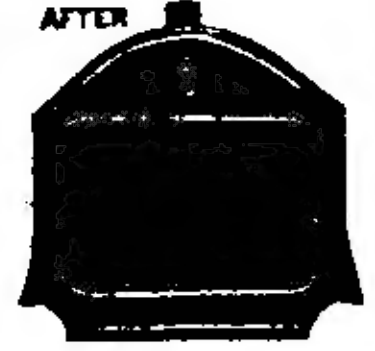
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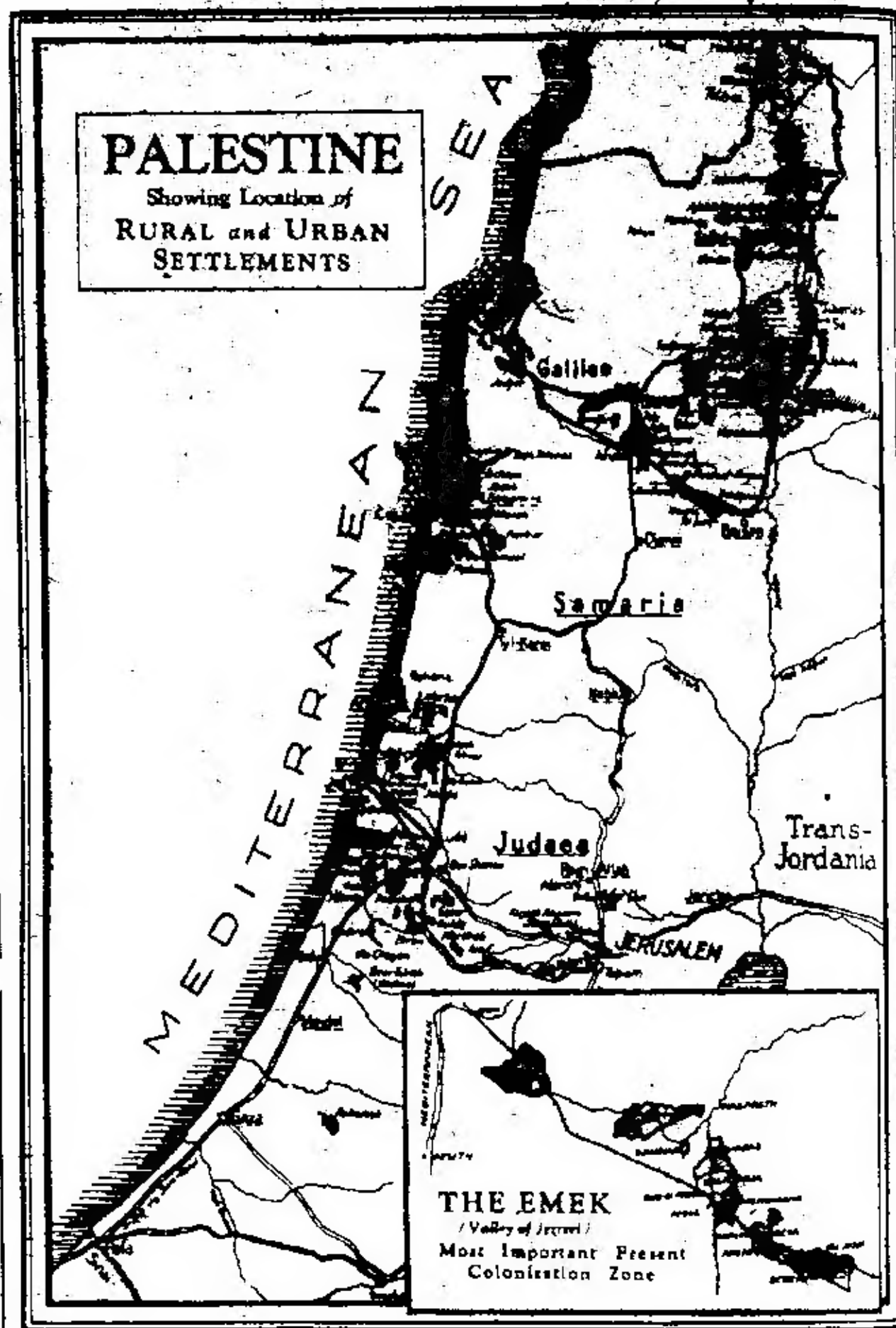
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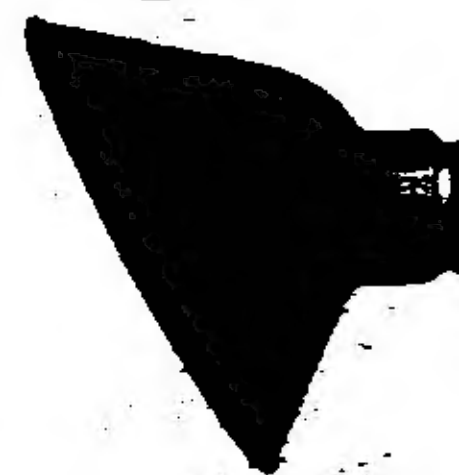
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Organizations which want telling publicity should appoint conscientious, capable secretaries or news contributors. An article easily legible which contains names and facts and gives plenty of white space for corrections and instructions to the compositor gets more interested attention and better display than an article thrown together which must be ferreted out by the editor and pored over by the printer. The careless secretary with a peculiar handwriting who rushes into the REVIEW offices at the last minute bearing an article covering both sides of the paper is a liability to the work of an organization which depends on publicity.

The REVIEW prints the essentials of the news free. Such trimmings as are of interest are published if there is space. No organization news or notices are omitted except by mistake, rarely, or lack of room, in which case the material is found in the next week's issue. Names, when correct and legible, are *never* omitted, but an article without names may be. If your organization news is omitted, find out how much your news contributor cares about getting it before members and the public! Your news contributor may have some reason for leaving out a name. The REVIEW wants the names of committees, conveners, children on the programme, couples at the party, guests at the wedding, officers of the lodge, every last one of them!



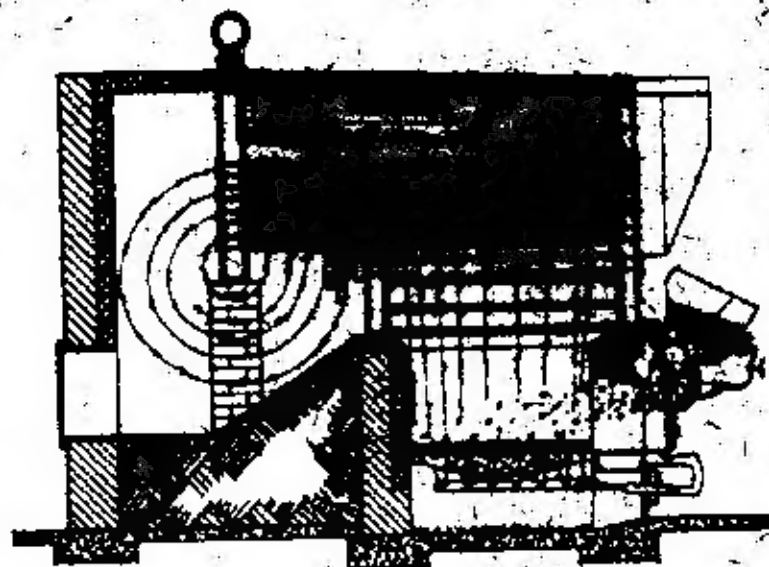
NEW TWENTY-STOREY BUILDING FOR TORONTO

Proposed structure for south-west corner on Carrick property, 65 x 90 feet, to be built of concrete and steel. Construction work commenced January 2.

The building is to be one of the finest in Canada, embodying several unique features, including an entrance lobby finished in marble. Being a tower structure it will be faced on all sides with uniform brick so as to avoid the usual objections of nearby property-owners regarding the rear appearance of skyscrapers.

The ground floor of the building has already been leased to the Canadian Bank of Commerce, City Hall branch, for larger quarters, as the business has so increased that more commodious offices are required, as well as a desirable location. The second floor has been leased to the Sterling Trusts Corporation, and other floors have been leased to legal firms and insurance companies.

One of the tenants of the present Carrick property has taken a lease of the balance of the ground floor and part of second floor of the Dominion Building operated by the same interests. Yolles & Rotenberg, Ltd., are handling the general contract for the construction and will operate the building.



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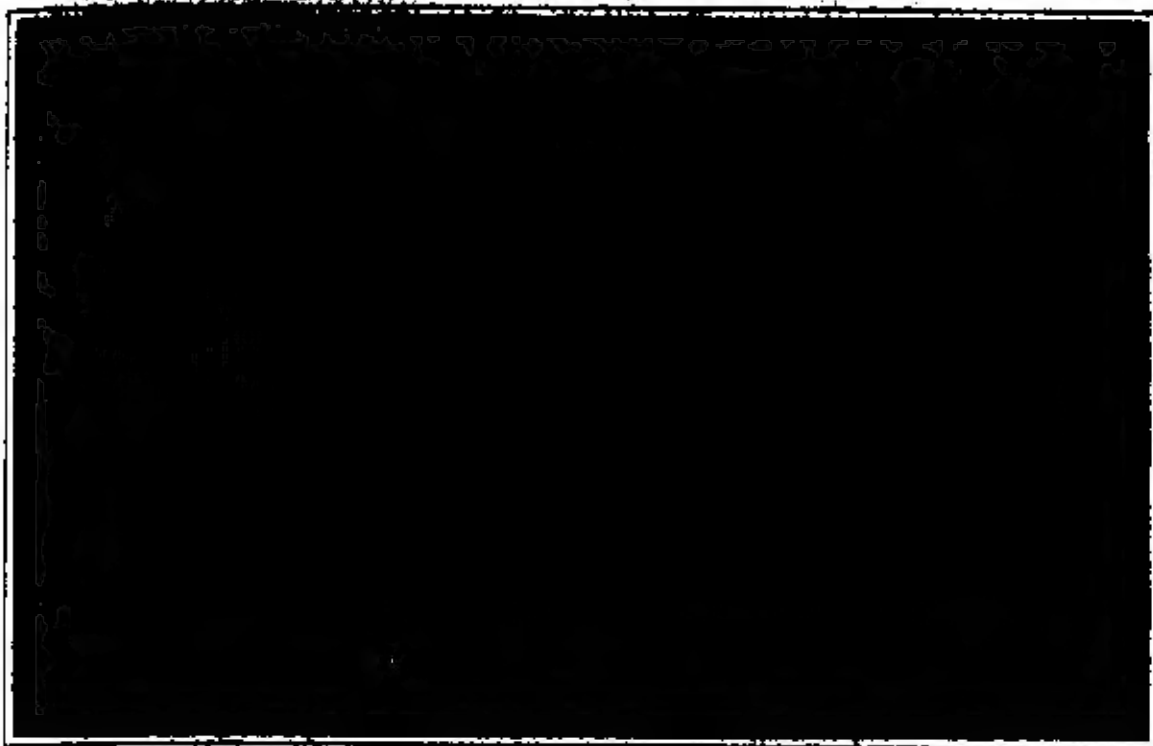
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is the bright and particular star of the Reinhardt firmament who has been called the "Barrymore of Berlin," the foremost tragic actor of the Central European theatre. He was born in Trieste of Albanian-Italian parentage, and while nonchalantly strolling in his youth in the capitals of Europe, he gave Italian lessons. In order to feel hungry in the traditional manner, no doubt, New York has not yet seen his "Fedya," or his "Hamlet." He has played in every European country with the exception of Spain, under the direction of Max Reinhardt, Staniavsky and Bjornson. He likes to paint. He likes, too, to wander about market squares looking quite as disreputable as the vendors. He spends his summers in Switzerland with Mrs. Moissi, who handles all his business, manages his contracts, and generally looks after him in the traditional wife-of-a-genius way.

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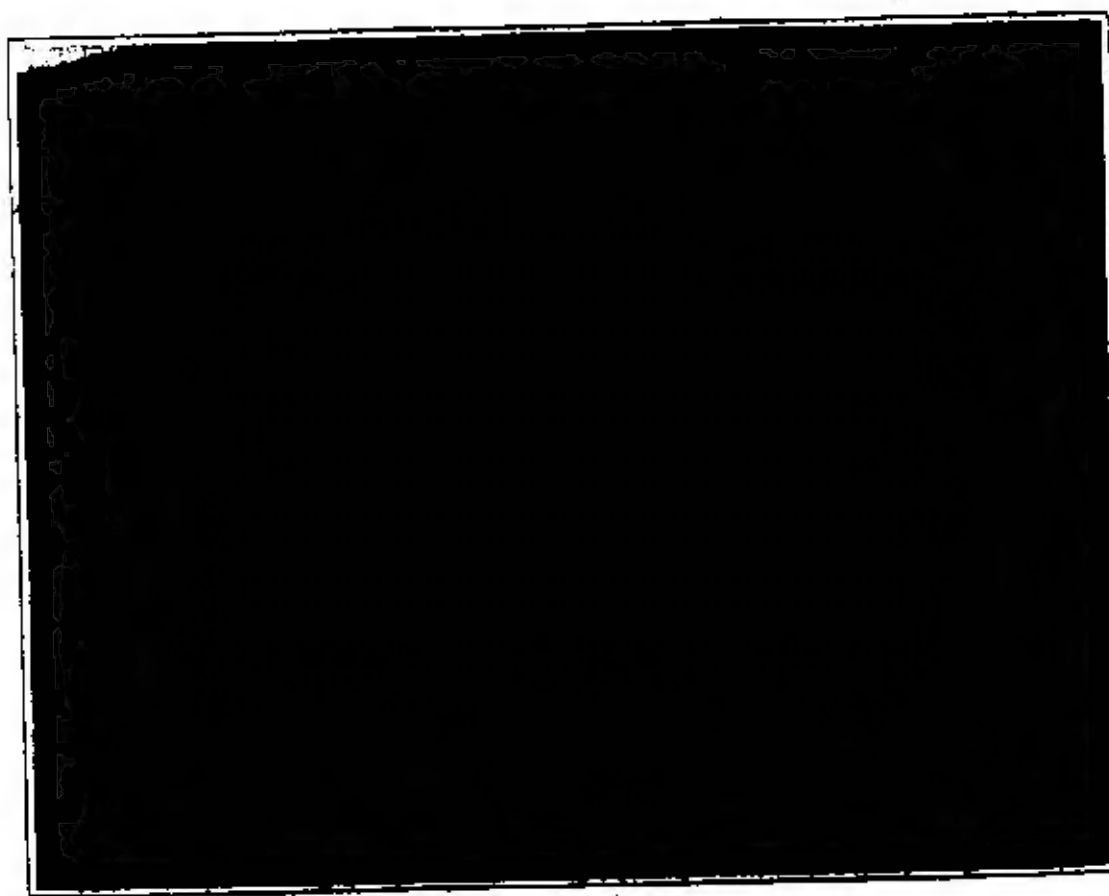
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AN ORANGE GROVE IN ONE OF THE JEWISH COLONIES OF PALESTINE

Oranges, whose cultivation was first introduced in Palestine by the Jewish farmers, are now being extensively grown. Last year two million crates of oranges were exported by the Jewish colonists. Assistance in the establishment of these groves, which are now on a self-paying basis, was furnished by the United Palestine Appeal.

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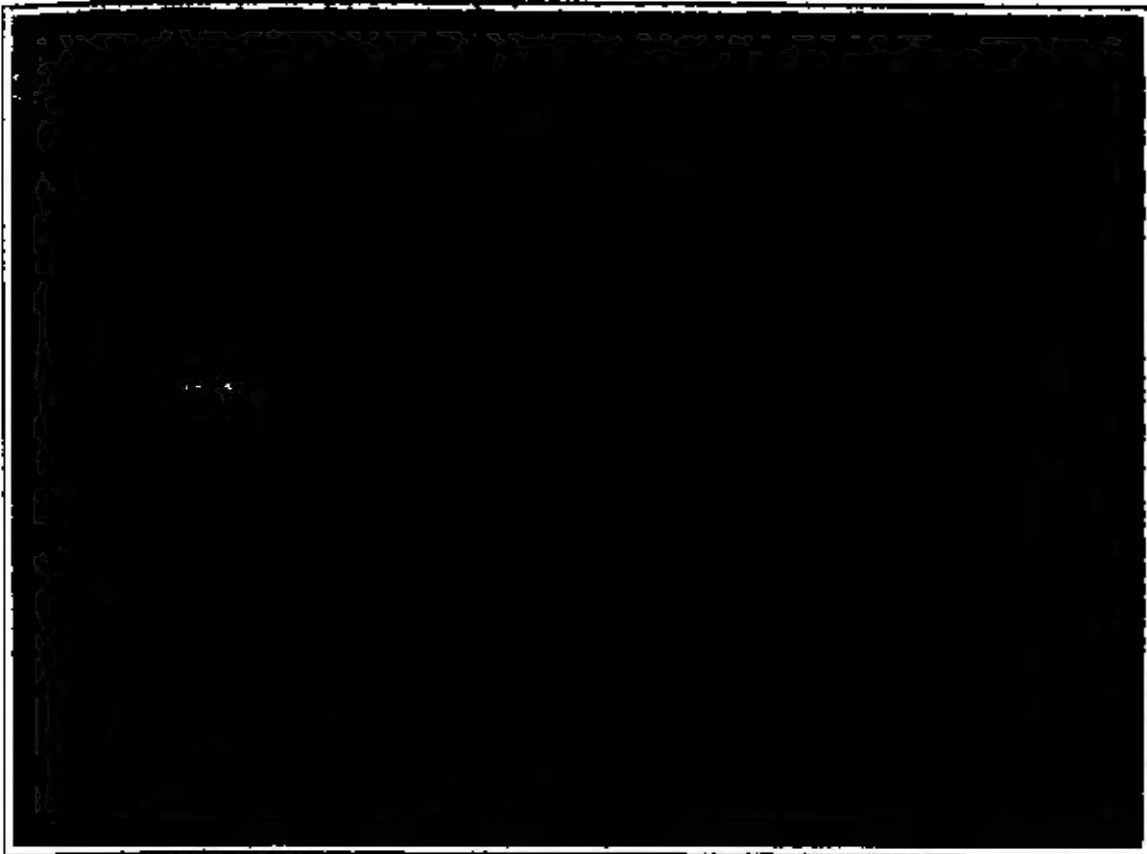
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No popular event takes place in Palestine without a thought for the National Fund. In the carnival there were motor cars decorated with slogans for Geulah Ha-aretz. Hundreds of volunteers sold Blue and White ribbons in aid of the Fund and the profits of most of the functions were partly or wholly devoted to it. An exceptionally pleasant affair was the little children's masquerade ball.



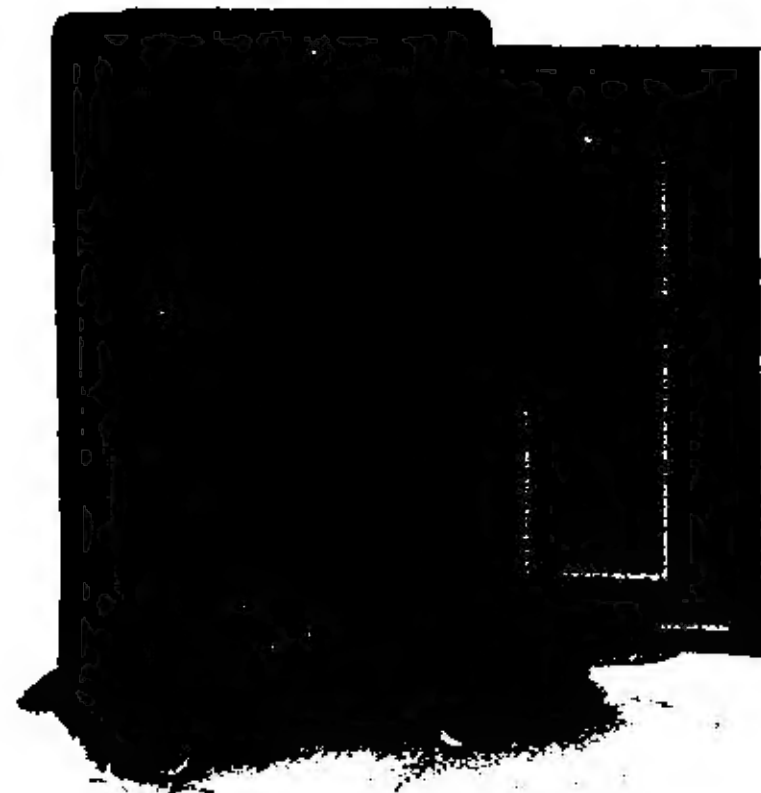
SIR PHILIP SASSOON,
British Under Secretary of the Air, was a guest of the United States government recently. He came here primarily for the purpose of studying American aviation methods.

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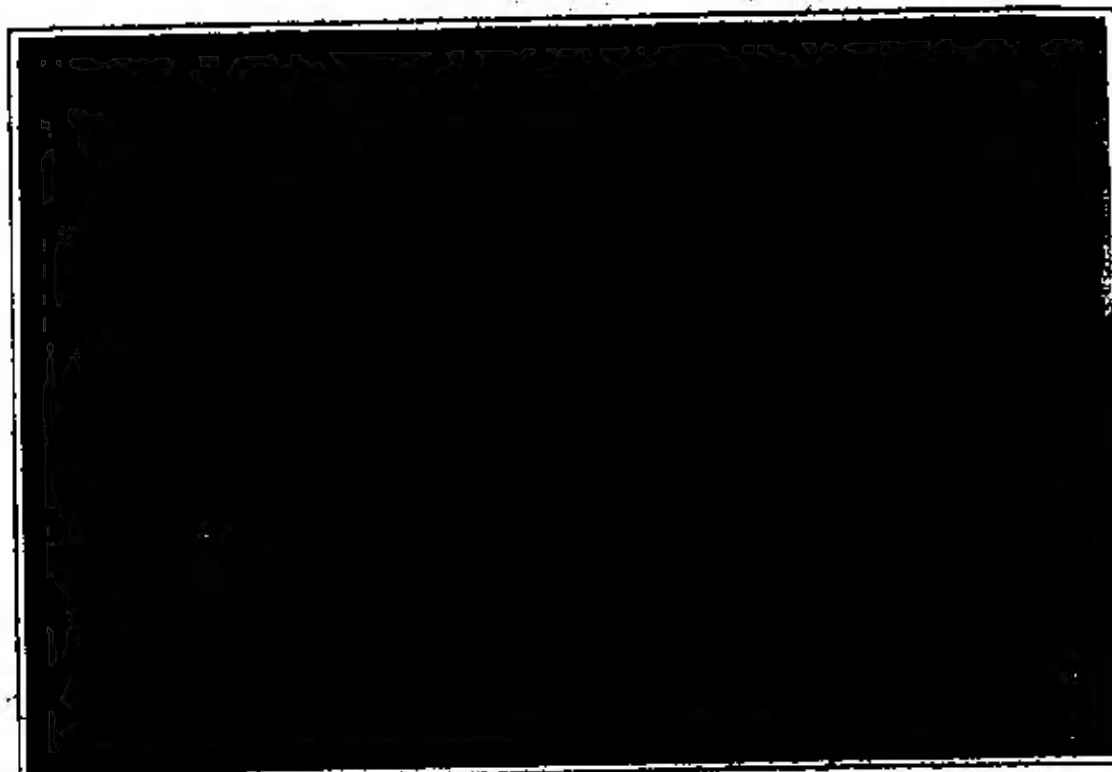
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This is the threshing floor of one of the new Jewish settlements in the ancient Valley of Jezreel where according to legend the final battle of mankind is to be fought. About twenty Jewish settlements have been recently established there, replacing the primitive methods of the Arabs with modern machinery like the threshing machine in this photo. These settlements are assisted by funds contributed by American Jews through the United Palestine Appeal, which is this year campaigning for the record sum of \$7,500,000 under the leadership of Judge William M. Lewis, of Philadelphia, as National Chairman; Dr. Stephen S. Wise, Honorary Chairman, and with the cooperation of Dr. Chaim Weizmann, President of the World Zionist Organization.



MYRA HESS

pianiste, is British, but known wherever there are lovers of fine music. She is at present touring the United States, Havana and other American sections and it promises to be her record season.

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Councillor Howitt and His Jewish Collection

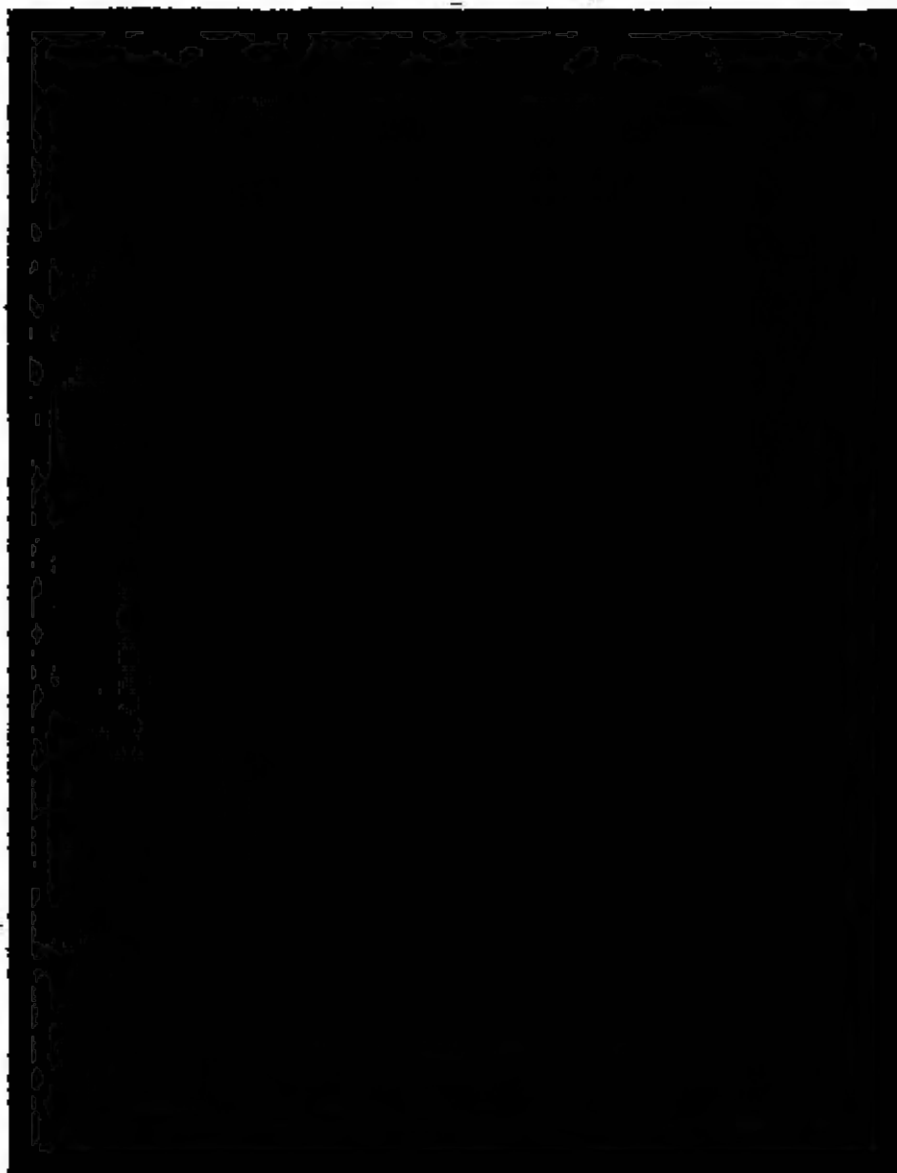
By H. NEWMAN

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Among those who have of recent years played a prominent part in public affairs as well as in Jewish communal life in England, Councillor Arthur Howitt has won a niche for himself. Not alone has he had the unique distinction of being the first Jew to become Mayor of Richmond, and this by the way on two occasions,

spirited action has claimed widespread comment and the gratitude of many thousands of people who love the view from the Hill.

Mr. Howitt's residence is a building with historical interest. Designed by Sir Christopher Wren, it was built for the first Bishop of Lichfield, becoming in late years the home of that



Mayor Arthur Howitt is president of the local Hebrew congregation and is prominent in Anglo-Jewish educational and philanthropic work.

but he has taken a leading part in municipal work as well as being actively associated with varied Jewish activities.

Recently, for instance, through the private purchase of Haversham Grange in Cambridge Park, he saved the renowned view of Richmond Hill, famous to those who have visited the Royal Borough on London's outskirts.

Councillor Howitt's public-

spirited action has claimed widespread comment and the gratitude of many thousands of people who love the view from the Hill. famous novelist, Miss Braddon, who was born there. Later the house was occupied by her son, Mr. W. B. Maxwell, the well-known writer.

To wander about the house with its Queen Anne setting is a pleasure in itself, but what is even a more outstanding characteristic to find is the large number of paintings typifying Jewish life, and antiques of Jewish interest.

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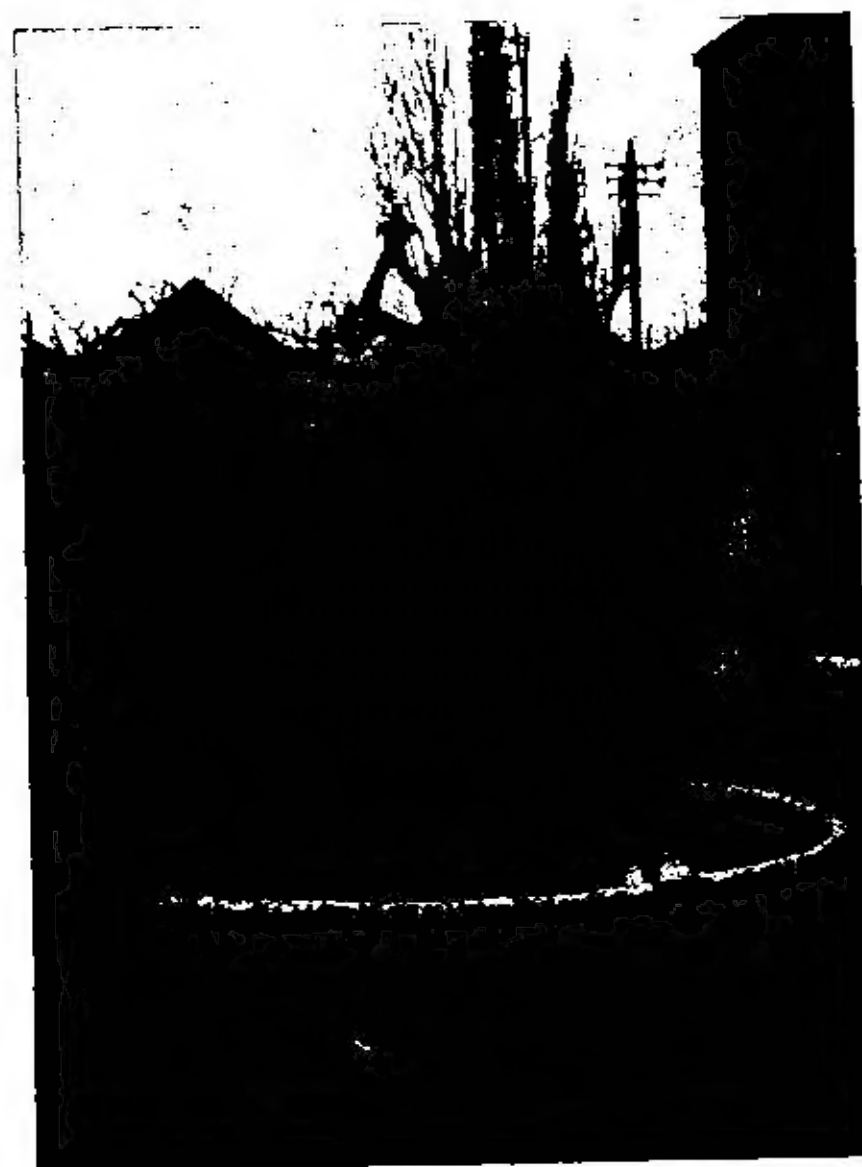
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Here one finds a painting of a rabbi by Sir Martin Arthur Shee, which the President of the Royal Academy executed at the request of Sir Francis Goldsmith. Councillor Howitt has told me that in his travels abroad he has always taken the opportunity to add to his collection. Thus even when we wander up the staircase we find the painting of Hannah and the Priest Eli outstanding among other beautiful pictures. Mr. Howitt has even converted his

drawing room into a museum to house his collection. It would take days to study properly all the contents, but in a cursory glance over the cases one's notice is perhaps most attracted by the beautiful specimens of sixteenth century Dutch silversmiths' work. There are silver bells, quite three score spice boxes of different periods—some of them with clocks in their turrets evidently to fix the time for the Sabbath's termination—speci-



Drawing Room in the Howitt Home on London's Outskirts



Part of the Howitt Garden

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mens of old Jewish amulets, pewter and silver Passover dishes and Purim plates. I even saw flowerpots with Hebrew inscriptions, old Jewish wedding rings, coins of the Barkochba and Maccabeans periods, a sixteenth century case with circumcision instruments, Sepher Torah shields, Sepher Torah shields, Sabbath lamps and many

other articles which delight the heart of any Jew who sees them. There are a number of old Katubahs, or marriage certificates, rendered outstanding by their beautiful inscriptions, evidently done by artists. There are many old Bibles to be found in this historical house, some of them formerly in the possession of the famous poet, Robert Browning. I

saw Megillahs in artistically designed cases, some with delightful colour work depicting the various scenes to be found in the Book of Esther. One of these megillahs, on a beautiful ivory and gold roller was formerly in the possession of the Baroness Burdett Coutts. There must be at Lichfield House one of the best collections

of things of Jewish interest in England and Councillor Howitt is content to attend to it. As I have already indicated, Councillor Howitt's interest does not only lie in the past. He is the president of the Richmond Synagogue, and it was mainly due to his foresight and business acumen that the Richmond Congregation

Continued on page 67



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Sir Meyer Spielman—A Word About Him

By H. NEWMAN

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It is very infrequent for one to receive the King's highest honours for specifically Jewish work, yet Sir Meyer A. Spielman was recently made a Knight of the British Empire for his voluntary work for lads in Jewish industrial schools. Children's welfare work has been Sir Meyer's hobby for many years, but he has made it more than a mere pastime; he has devoted his life to it.

Recounting the history of the Hayes Industrial School for boys, Sir Meyer said recently that in 1899 a difficulty arose regarding the reception of Jewish boys in non-Jewish industrial schools. The situation became acute, and the late Lord Rothschild called a meeting of the Jewish Community, as the result of which the then Mr. Spielman participated in a sub-committee, which recom-

mended the establishment of a separate Jewish School to prevent Jewish children running wild. Eventually the school was opened in 1901 and Mr. Spielman became chairman of the house committee. To-day the number of inmates is about sixty, although during the unsettled years of the War the number was increased to 120. In addition to his work in connection with the Hayes Industrial School and the Park House Reformatory School, which was established in 1901, Sir Meyer has devoted himself to other forms of social and philanthropic work. He believes that privileges given to the lads in the reformatory institutions are appreciated and more likely to cause the erring youth to tread on the right path rather than harsh discipline. In Park House the lads are allowed to visit the local cinema and go for long walks without supervision, to visit their homes fairly frequently and receive relations and friends. Thus every effort is made to make them feel that they are living in a world of people and not merely caged in, and it is held that these privileges are responsible for the consistently good behaviour of the school.

Sir Meyer has specialized in reformatory and child-welfare work and there is no corner in that field in which he has not shown practical interest and for many years he was an unpaid inspector of Home Office Schools. A few years ago he wrote a book on "The Romance of Child Reclamation."

Sir Meyer does not believe that there are many hopeless cases in child delinquents and maintains that at least 90 per cent. of the children attain success even within the short space of three months after leaving the school. Under his guidance the Hayes' School for Boys enjoys the reputation of being one of the finest of its kind in the country, and the English home office considers that it compares most favourably with any other similar institution.

Sir Meyer Spielman's activities are not merely confined to what might otherwise become human wreckage. He was one of the earliest supporters of Zangwill in the Ito movement, and to-day he is a strong advocate of the Palestine Mandate. In addition he is a member of the executive of the Anglo-Jewish Association, and senior warden of the New West End Synagogue, one of the most important constituents of the United Synagogue.

Born seventy-one years ago Sir Meyer Spielman has, since his retirement from business in 1913 devoted the whole of his time to social work in which he has been

ably supported by Lady Spielman who is the eldest daughter of the late Mr. and Mrs. George Raphael. The family itself is a very distinguished one. Sir Meyer's parents, Adam and Marian Spielman, were married in 1845 and both died young. Their three sons all achieved notable distinction. The late Sir Isidore Spielmann, C. M. G., F.S.A.A., was the famous British art representative, while another brother, Mr. Marion H. Spielmann, F.S.A.A., was formerly the editor of the "Magazine of Arts," and a famous art critic. Sir Meyer's daughters, as well, are regarded as ladies of very considerable attainment and ability.

The family circle extends to most of the notable houses in Anglo-Jewry. They are related to Lord Swaythling, the late Sir Stuart Samuel, Sir Herbert Samuel, the Franklins, the Montague, and others who have been the backbone of English Jewry for more than two centuries.

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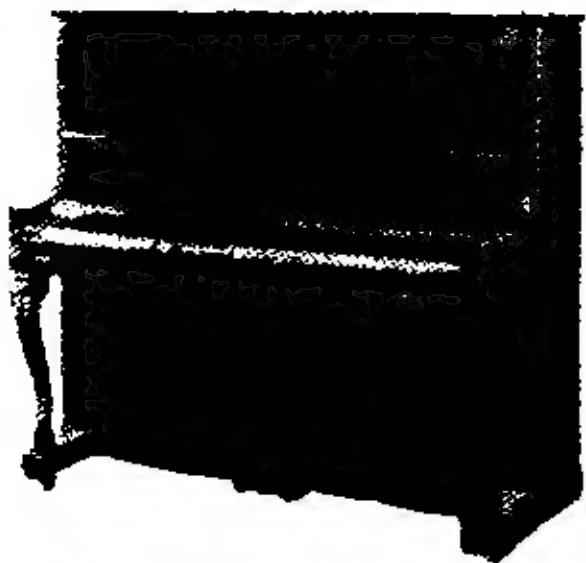


DR. L. ALBERT HAHN.

head of the Deutsche Effecten und Wechsel Bank of Berlin and Frankfurt-am-Main, who visited the United States only recently to discuss German financial affairs with bankers in New York. A member of the bar and a well-known economist, Dr. Hahn expressed his views before a notable audience of bankers, economists, scientists and others.

Sir Meyer and Lady Spielman, both of whom are busy and public workers, have received the felicitations of the whole of Jewry on the honour which has been conferred on them, as it is felt that the accolade is one which sheds lustre on the name of Anglo-Jewry.

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Councillor Howitt and His Jewish Collection

Continued from page 65

became the owners of their present excellent site. He is, too, the treasurer of the Keren Hayesod Council of England, and a member of the Anglo-Jewish Parliament—the Board of Deputies of British Jews.

This is but a very brief survey of the manifold activities of this many-sided and outstanding figure in England Jewry.

Incidentally it is interesting to note, in passing reference, that Miss Betty Howitt was, during her father's period of office, the youngest Mayoress in England.

The wedding of Councillor Howitt to Miss Winifred Wallrock, at the Central Synagogue, Great Portland Street, London, took place recently.

Much Obliged (Moishe Bleib)

Shlome was showing Moishe, his cousin who had recently arrived from Poland, the sights of New York. They were in a crowded subway when two ladies entered. Moishe stood up and offered one of the ladies his seat. To which she replied, "No, much obliged."

When the two fellows reached their destination, Shlome asked Moishe, "Why didn't you offer the other lady your seat?"

"Huh!" exclaimed Moishe, "didn't you hear the first lady say, 'Moishe bleib'?"

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Are there Jews in South Africa?

By SARAH GERTRUDE MILLIN

[To the Jews of this country, as to most other people, South Africa is an exotic land, the majority of whose population is black. But while people have been thinking of that continent as a relic of the explorations of Stanley and Livingstone, it has been developing a civilization and customs of its own.

South Africa has its Jews, too. It is the story of these Jews that Mrs. Millin has here told. Mrs. Millin is South Africa's most distinguished novelist, a Jewess. She is the author of "God's Stepchildren" and "Mary Glen." In her latest volume, "The South Africans" she has written the most brilliant book of her career. In this article Mrs. Millin gives a vivid picture of South African Jewry, incidentally showing how interlinked world Jewry is. "The Union" here refers to the Union of South Africa.—The Editor.]

Nearly a third of the Jews in the Union—and there are, in round numbers, 62,000 altogether—live on the Witwatersrand. That is to say, there are as many Jews on the Rand as in the Cape Province, and eight times as many as in Natal, and one person out of fifteen in Johannesburg and its surrounding townships is a Jew—but among the fifteen are, of course, the coloured races.

The general impression is that the proportion must be larger.

The trouble with the Jew is that he does not fade into the landscape, and it is not only his trouble, it is also his tragedy. He is different, and in certain respects he wishes to be different, but in other respects he is different against his will, and he suffers what Mr. Zangwill calls "the dislike of the unlike." So that when he begins to spread himself people get the irritated feeling that, after all, he is an interloper, and ought not to absorb so much of the foreground.

Yet, even in South Africa, where the Jew has had the fullest opportunities, he is not as all-pervading and prosperous as one might casually imagine. There is a Jew—an American naturally—who has amalgamated the theatres and bioscopes, and has also large commercial, industrial and agricultural interests through the country. He is on the way to doing big things with fruit, and will thus, probably, best serve South Africa. And there are some Jews at the head of the mining corporations. But these live, for the most part, in Europe, and their local lieutenants are not Jews, nor do they readily employ Jews.

The produce business and the wholesale business—except the most important—are largely in the hands of Jews. There is a central street in Johannesburg whose signboards read like the names in "Potash and Perlmutter" stories. Jews are also in South Africa as in many other parts of the world, jewelers, manufacturers and small hucksters, and the concession stores on the mines seem to be entirely their province. But they do not own the big retail shops, or the department stores. In the shopping areas—except as buyers, of course—they count for very little.

Nor are they manual workers or miners. But, on the other hand, they are perhaps more by reason of their

organizing capacity than through love of the soil, among the most progressive farmers in the Union. The maize, ostrich feather and potato "kings" are all Jews.

In the professions—at least, in law and medicine—they have become, during the last two decades, prominent. But except that two Jews are on the bench, their prominence is, at present, chiefly numerical, nor have they achieved positions in politics. No Jew has yet been a cabinet minister, although there are a number in the legislature. There have, however, been many Jewish mayors in the bigger, as in the lesser, towns.

The universities are full of Jews. Those pedlars who, forgetting their own intellectual desires, went trekking across the veld in search of freedom, have fulfilled their ambition vicariously. It is, quite often, their children who are the students.

The Jew is, on the whole, happier in Johannesburg than anywhere else in the world. Perhaps because not so long ago Johannesburg was a primitive mining town, there is still something fraternal and tolerant about its spirit. It bears its Jews, on the whole, amiably. And when the big Jewish festivals come round, and there are columns in the papers filled with advertised good wishes, and the shops placard their goods "for the Jewish holidays," and the Stock Exchange is shut, and the streets and cafes and places of amusement look suddenly very quiet, Johannesburg thinks again what a peculiar people the Jews are, and goes, without too much rancour, along its way.

But yet, in Johannesburg, as in the rest of South Africa, the position of the Jew is not what it was when he came knocking at lonely farm houses in the old days offering, in a broken tongue, to sell the goods on his back. He was better liked—more welcome—in his rarity and pain than in his multiplicity and comfort.

And that, perhaps, is natural. The human soul is always kinder towards adversity than towards prosperity. It is not only, as has been said, easy to bear the troubles of others, it is also a little exhilarating. One's own burdens grow lighter by comparison, and then there is something satisfactory in bestowing pity. It evokes a feeling of nobility and self-approbation.

On the other hand, there is nothing that makes so god-like a demand of human nature as for a benefactor to have to witness, without a qualm, the swelling of his beneficiary into a rival.

And it is this which makes the position of the Jew in the world so difficult. He does not stay down. The will to succeed, the capacity for growth, are in his blood. Yet, if he achieves either, he achieves also suffering. There comes a point in his enlargement where his presence begins to irritate his host. It is a question of saturation, of the capacity of the melting-pot. A country will absorb so many Jews; will let them go so far. And then enough.

The country expresses its feeling of repletion in different ways—with politeness, with hauteur, with distaste, with rage. It ignores the Jew socially; it refuses to admit him nationally; it attacks him physically.

In these circumstances it is useless for the Jew to point out that he must live somewhere. The necessity is not admitted. He is not wanted, and there is the end of it.

The Boer still considers the Jew more easily than does any other nation in the world, but yet his feeling for him is not what it used to be. Partly it is this question of saturation, and then, also, a world prejudice cannot forever be escaped.

The South African-born Jew of to-day is, in most respects, the superior of his ancestors. Like anything born of the soil of Africa, he is growing big and

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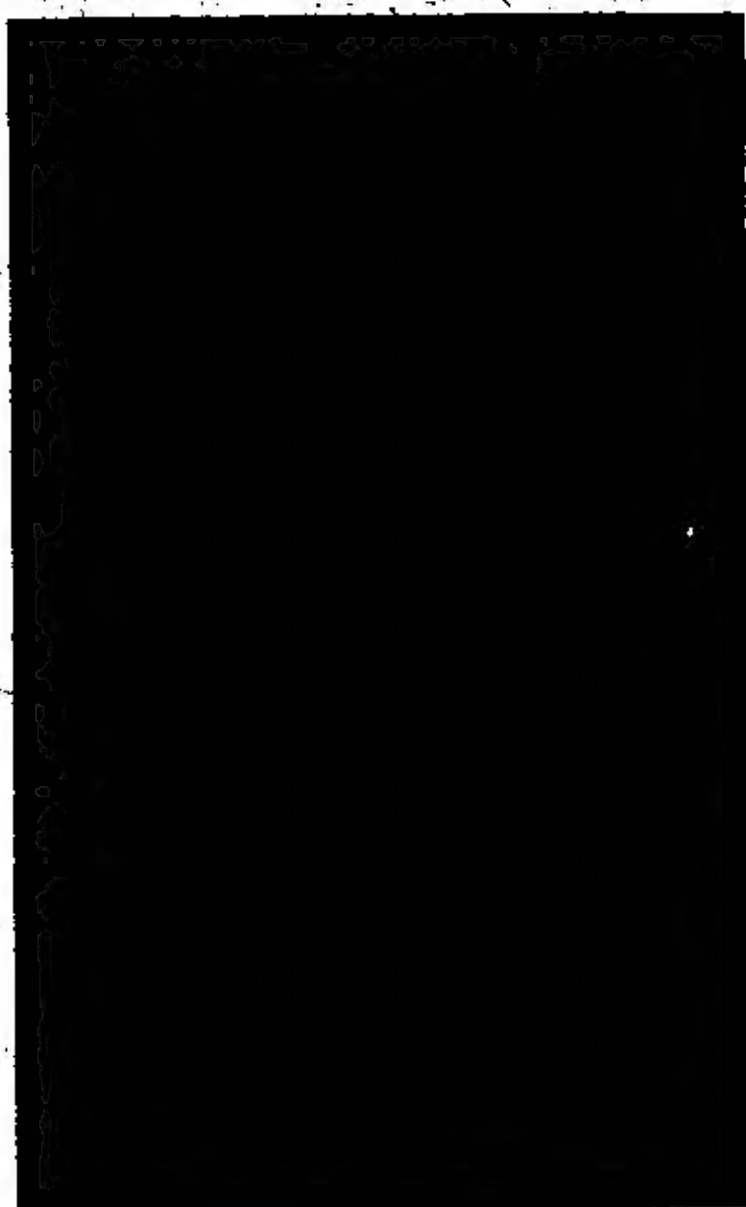
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distinguished American sculptor, who returned to New York after an absence of twenty-five years to stage an exhibition of his most noteworthy work. In 1925, which must have been a year oddly lacking in grace from all accounts, Premier Baldwin stood in Hyde Park one bright day and unveiled the memorial statue to W. H. Hudson, the naturalist-novelist, beloved of all literary England and America. It has been thought fit by Muirhead Bone, by Cunningham-Graham and by other of the grand old man's friends, that Jacob Epstein, sculptor and American, should do this work. Epstein did it. Rima, the bird-girl was the result. And yet it was reported that at the unveiling a quite indescribable expression crossed the faces of the official unveilers. Ran, moreover, down their spines.

strong and vigorous. He is taller than his father who once lived in a Russian ghetto; he has the courage of his freedom; the mental alertness of his race; and a standard of conduct that, in preceding generations, oppression may have tended to subdue. He is, besides, eager to identify himself with the land of his birth and the Jewish tradition is kept alive in South Africa chiefly by its Russian immigrants who passionately support Zionism. Nevertheless, he is becoming increasingly unpopular in South Africa. Neither socially nor economically is his presence, generally speaking, desired.

He fights against this; with reservations hears it; or, with pride, resents it. Administration of the immigration laws which involved the Jew unfavourably was in part, responsible at the last election for the overthrow of the South African Party; and, as he is pushed aside, so he achieves with his fellows a racial solidarity which meets, often, with a general commercial and professional resentment.

He also learns sometimes to sympathize with others.—"Jewish Exponent."

DR CLAUDE G. MONTEFIORE'S SEVENTIETH BIRTHDAY

Dr. Claude G. Montefiore, the well-known and highly respected scholar and leader of the Liberal movement in England, will attain his seventieth birthday anniversary next June. A movement has been started in London to present him with a substantial fund on that occasion which he should use for some purpose of charity, education or scholarship, "as in his unfettered discretion he may select." A committee has already been formed, including Mrs. Leopold de Rothschild, Leonard L. Cohen, Michael A. Green, Basil Henriques, Lionel Jacobs and Philip S. Waley. A considerable sum has already been collected and Messrs. N. M. Rothschild and sons agreed to act as treasurers of the fund. Many contributions are expected to come from America, where Mr. Montefiore is well-known and held in high esteem.

Regent Nicholas Horthy, of Hungary, is reported to have issued a personal appeal to rioting students at various Magyar colleges, urging them to refrain from further assaults upon Jewish students.

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Ivan Smirnoff—A Passover Tale

By S. B. KOMAIKO

Ivan Smirnoff was his name. To me, familiar with Russian life, the very name suggests powerful shoulders, broad chest, piercing eyes—a veritable Hercules. These were not his features. Underneath his torn and tattered garments, that hardly covered his whole body, were shoulders bent with a heavy burden; his heavy brows well nigh hid his melancholy eyes which were filled with an ocean of tears.

He came to our little city, Bednofki, a man well advanced in years; whence, no one knew. Often he was mistaken for an ordinary beggar; there are so many in Lithuania.

Our synagogue and school rooms were situated in what was known as Synagogue Square. On Friday nights, when the synagogue lamps were lit and the Sabbath lights were kindled, the synagogue quarter of our city presented a brilliant appearance. We who loved our city with the enthusiasm of youth, thought that it rivalled the queen of the night in grandeur, and in splendours the starry lamps of the sky. And, indeed, who can forget the sweet, tender tunes of the Sabbath melody, "Come my beloved ones," as they penetrated beyond the wall of the synagogue and were carried by the evening's breeze to the mountain way, beyond the silvery strain, and there echoed and re-echoed so that the sacred sounds touched our very hearts.

During the services there was hardly a living soul outside of the synagogue (except perhaps the Rabbi's pious cow, that would not for the sweetest grass of the greenest meadow leave her honoured place at the "Eastern wall" of the Tailor's chapel.) Then when all were absorbed with the one thought, how best to receive the beautiful bride, Sabbath, you could see the broken and bent figure of Ivan stealthily approach the synagogue and eagerly peep

through the window in search of something long lost. The louder the tunes sounded within, the more gloomy and crestfallen did the man without become.

The service over, the synagogue quarter resounded with the ordinary "Gut Shabbas" greeting. In the midst of the multitude that streamed from the various houses of worship, stands Ivan, sadly, earnestly gazing at every Jewish face, as though love for the Jew, hidden deep in his heart, would force from his lips the very words, "Gut Shabbas." All that notice him pass him by with the words, "A peaceful good-natured Gentile."

Moshe Itzell, the grave-digger saw him often pass into the Jewish cemetery, and there stand with an aimless look on his face and gaze and gaze for hours. "What are you doing here, Ivan?" he once asked him. "O nothing. I just want to rest here a moment."

It was Passover Eve. My younger brother, for that evening Prince Number Two, since our father was styled king and our mother queen, was just in the midst of that perplexing question, the why and the wherefore of the white bread, and we were all so deeply interested in his ingenious way of stating the old, old query as though it were something brand new, when the door was slowly and deliberately opened and Ivan Smirnoff entered the room and stood near the door. On an ordinary day he would get a piece of bread and walk out with a quiet "Thank you." This evening it was different. Our father was a king, and with a princely liberality, invited him to take a seat, and mother brought him some Passover wine and a Passover cake. "No, thank you," he said in a weak, trembling voice. "I thank you exceedingly, I am not hungry for food—I—I just want to hear you praise God. I thank you."

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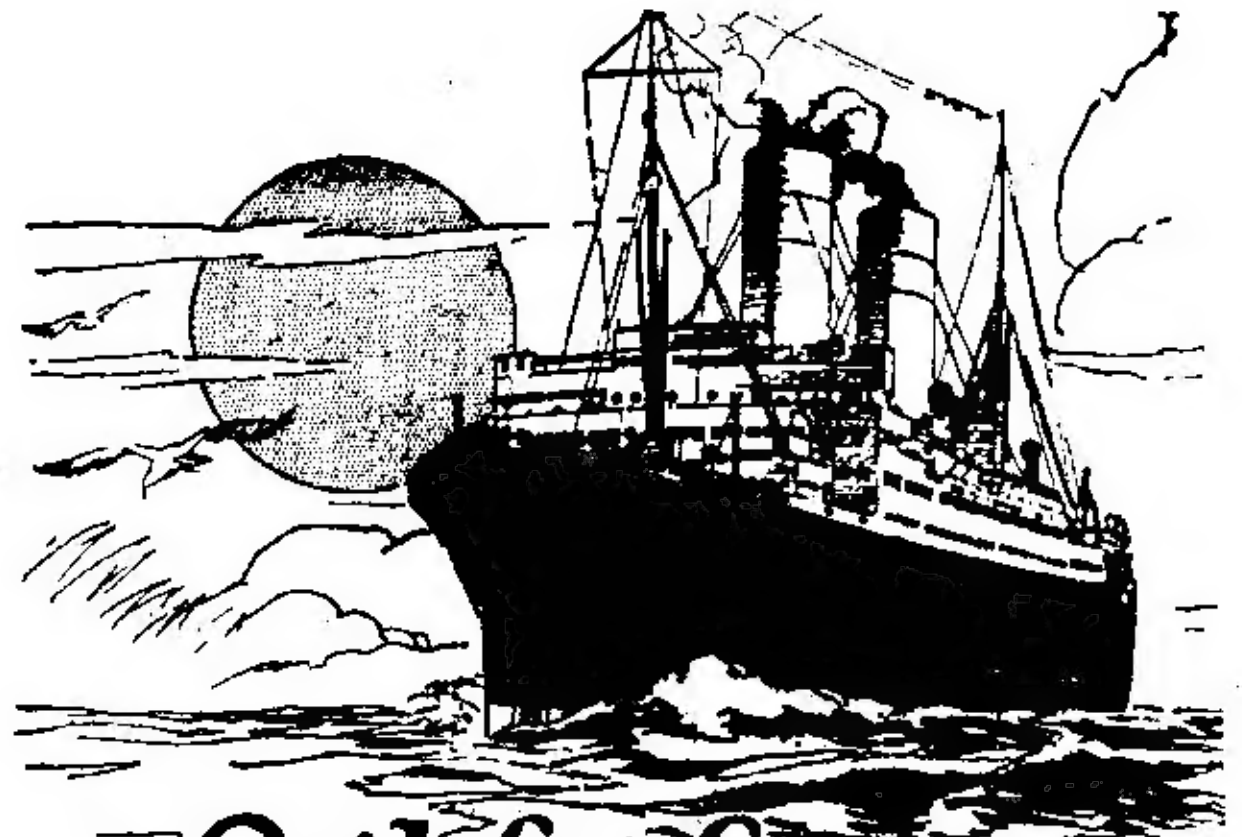
is internationally known as a writer of unusual fiction. His novel, "Violet Moses," published last year, reflects the author's own youth. Much of the book was written in the hall-bedroom of a New York rooming-house, during Mr. Merrick's first visit to this country after which he returned to England, defeated and ill, and bitterly discouraged.

At a nod from father, we started to read the Passover service. Once again poor Laban the deceiver, got his slave for dealing so treacherously with just Jacob: the cruel Laban who ruthlessly would root out from the world its gentlest inhabitants, and who can bear all its burdens so heroically. Carefully we counted all the plagues of Egypt, and each plague symbolically represented by a drop of wine removed from the cup, made us rather angry that there were so many of them. Ivan, immensely interested, watched us closely and occasionally would heave a sigh.

"Praise ye the Lord," called out our father, in a tone of triumph, as he chanted the psalms

of the Passover service, and we were just ready to follow suit, when we were startled by an unearthly voice that seemed to come from our very midst. Frightened, we looked around, and lo and behold! Ivan was weeping bitterly. We all remained silent as though turned to stone. His bitter tears pierced our hearts as so many daggers. At last father arose, and leaving his evening's throne, came to him and asked him "Why do you weep, Ivan?" His tears flowed faster.

"Are you not well; do you want anything?" He lifted up his eyes to my father, and in a choking voice said, "Oh, I want much! I want all. They robbed



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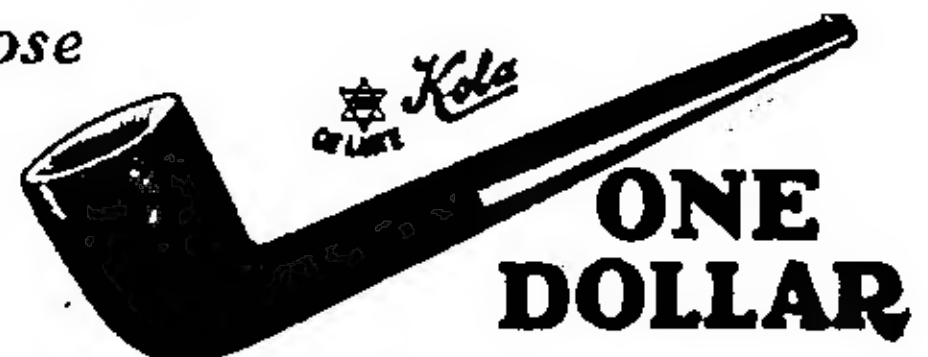
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me—my—name—my parents, my friends—my—my—name—I am a Jew!" Uttering these last words, he fell and fainted.

One long month Ivan lay on a sick bed in our house, struggling the struggle for life. During all these days, he often spoke of his checkered life; how, in the time of Nicholas the First, he was wrenched from his parent's arms while yet a mere boy; how he and thousands of other waifs were carried captive into deep dark Russia and there forced to the baptismal font; what tortures, what suffering, what misery embittered his life while serving his Czar twenty-five years; how, throughout his life, the thought haunted him that he was born a Jew, that he would yet die a Jew.

For a time the whole town was ignorant of all; for father told no one except two dear friends whom he trusted; yet the secret leaked out, and the night which was Ivan's last, in this for him, dark and gloomy world, there at least ten men and some women who stood at his death-bed, shaking their heads, weeping silently.

My younger brother and I recited psalms. We, too, would have shed tears, only our tears would not flow; as though they were frozen. Yet, our hearts were ready to burst. We were frightened more than anything else. So many candles lit all at one time made us at once happy and miserable.

"He wants to say something," said Zorach, the *Shammos*, to my father, who stood near the window absorbed in thought, apparently looking out at the street.

My father walked over to Ivan. The dying man, stretching out his trembling hand, asked in a rather weak voice that they should raise him in the bed. His haggard face made his black eyes, always hidden by his blacker brows and his hat two sizes too large, gleam as bright stars in a dark night. He observed each one in the room as brother would brother after a separation of years; as a father would his long lost son. Thus he sat a few minutes, and then laid down again. "This is my happiest day," said he in slow measured tones, it was rather difficult for him to catch his breath. "Sixty years I was a stranger . . . forced to pass my days with a stepmother. My own mother constantly beckoned

to me to come back, my heart was drawn to her with the force of a magnet . . . only strong, irresistible chains were forged to keep me forever away from her. There near the synagogues and chapels the tears that I secretly and silently shed would make rivers of waters. In the little garret of the old synagogue you will find a well worn tallith that I would daily wind round my head, eagerly asking the Jewish God that I may at least die amongst my brethren—amongst the Jews; and my only request: . . . do promise me, that I will be buried as a Jew,—do promise, in the tallith."

A few words of the confessional were hastily said with him, and Ivan passed away peacefully

* * *

In a lifeless world of tombstones stands one with no epitaph. Though many pass it by to read the long list of virtues invariably possessed by those who have passed through the valley of the shadow of death, there are some that stand at this mute stone, shake their heads, and say, "Still he died a Jew."

A Masterpiece

A Jew pointed out to his neighbour a blank piece of canvas and said that it represented a beautiful picturization of the Israelites crossing the Red Sea.

"Why, where do you see the Israelites?" asked the neighbour.

"You can't see them," replied the first Jew, "they have already crossed the sea."

"How about the Egyptians?"

"You can't see them either. They are pursuing the Israelites and they haven't reached the sea yet."

"But where is the sea itself?"

"Don't you understand? The sea has been split in two and therefore you cannot see it."

An Impostor

Noah wired to his brother Solomon some exciting news in the following words:

"A handsome boy has come to my house and claims to be your nephew. We are doing our best to make him feel welcome."

Solomon missed the point and wired back:

"I have no nephew. The young fellow is an impostor!"

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Hungarian Jewish Patriots

The passage of the modification of the numerous clauses in the Hungarian Parliament without bringing any relief to Jewish students and the tenor of the discussion in connection with the bill, brought much depression of spirits, among the Jewish patriots in Hungary, who have hitherto pinned their hopes on the liberal elements of the community to defend their rights. Ever since the numerous clauses were introduced the Jewish leaders of Budapest insisted that this was a passing phase and that they will be able to right the wrongs through their own initiative without any foreign intervention. Deputy Szilagy, in an address delivered before Parliament, declared that the Jews felt bitterly disappointed over the results and that they will never forget the shame heaped upon them. The Jewish youth feels especially resentful over the outcome and many of the sons and daughters of the families which belonged to the extreme assimilationist group are now joining the Zionist movement.

The discussion in the Senate on the bill, which passed the lower House, again brought out the

bitterness existing against the Jews and the insincerity of the Bethlen government. Paul Sandor, the leader of the assimilationist group among Hungarian Jews, openly accused Count Bethlen as being the founder of economic anti-Semitism. The contention of both Bethlen and Klebelsberg, the Minister of Education, is that the bill aims at reducing the overcrowding in the free professions and was purely an economic measure without any religious significance.

An appeal will soon be issued by the Berlin rabbis to all the larger Jewish communities and Bnai Brith lodges to include in their annual budgets subsidies for the Federation of Russian Jews. All rabbis are to appeal to their congregations to pledge themselves to make a definite contribution toward the fund. A committee was appointed to direct the collection and the distribution of the fund.

Madame Braun, a member of an orthodox Jewish family in Frankfurt and herself a strictly observant Jewess, was appointed judge in that city. She is the first Jewish woman to be appointed judge in Germany.



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German Central Union Resolution Against Zionism

As reported in these columns a few weeks ago, the biennial conference of the Central Union of German Citizens of the Jewish Faith, held in Berlin recently, devoted a whole day to the discussion of the question of Zionism and its relation to German patriotism. As a result, the following resolution was adopted by ninety-seven votes to sixty-two:

"The public propaganda carried on by the Zionists has resulted in the idea previously held only by the enemies of the Jews, that there is a distinction between Germans and Jews, gaining ground continually among the general public. The impression is being spread abroad that the German Jews do not belong to the German nation, but that they belong to a Jewish nation which is scattered all over the world and has its home in Palestine. This state of affairs is placing in grave danger that which has been won in over a hundred years of fighting for emancipation. The Central Union must therefore oppose more effectively than hitherto the Zionist conception, according to which Judaism is presented as a national and cultural community of all Jews with Palestine as their national and cultural centre. The task of the Central Union is to strive to obtain an understanding in public opinion for its conception of Germanism and Judaism, as against the effects of the Zionist propaganda."

A resolution which sought to declare, that membership in the Central Union is not reconcilable with membership in the pro-Palestine Committee was rejected with only a few votes in favour.

Irving Jaffe, Olympic skating star, was the guest of honour at a testimonial dinner in New York, at which he was warmly praised for his feat in winning the 10,000-

meter event at St. Moritz in spite of the fact that his performance was not recognized by the authorities.

German Jews to Help Russian Refugees

The rabbis of Berlin recently held a meeting under the chairmanship of Dr. Meier Hildesheimer, to consider the problem of the Russian Jews living abroad and the prospects of organizing a movement for their relief. Former Judge Dr. Jacob Teitel, the president of the Federation of Russian Jews in Germany, depicted the distress among Russian Jewish families living in Germany at present, many of whom had been merchants, industrialists, doctors and rabbis who are now compelled to subsist on charity and appealed to the rabbis to inaugurate a movement to render assistance to these people. A letter was read from the historian, S. M. Dubnow, who could not be present because of illness. Saul Tschernichowsky, the famous Hebrew poet, spoke of the tragedy of the Russian Jewish writers who are compelled to live in exile.

George Gershwin, musical comedy composer, sailed on the Majestic Saturday for a five months' stay in London, Paris and the south of France. He was accompanied by his brother, Ira Gershwin, the lyricist; his sister, Frances, and Mrs. Ira Gershwin. While abroad Mr. Gershwin plans to devote much of his time to study. He also plans to complete "An American in Paris," a ballet for symphony orchestra, and to write some musical comedy tunes.

The Palestine Government budget for 1928 shows a deficit of about \$600,000 for the year, which is accounted for by the interest to be paid on the loan amounting to \$850,000.



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Jewish Nobility of Italy

Patrician Families, Who Aided in Struggle for Unity Under Garibaldi, Trace Ancestry to Ancient Roman Days

By DR. JOACHIM FRIEDENTHAL
(Translated by Jacques Mayer, Vienna)

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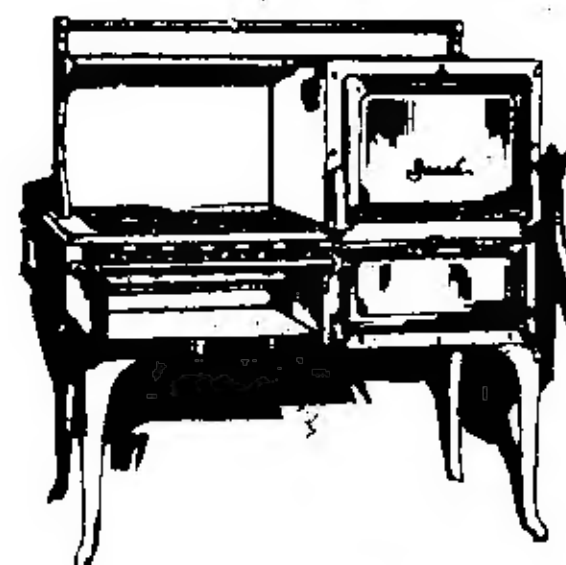
In Italy anti-Semitism has always been an entirely unknown idea. There are no manifestations of it under the Fascistic regime. No one can charge that even in a concealed form it was ever fostered by Fascism. Even in its conflicts with free masonry, in which ignoramuses like Ludendorff saw nothing but Jews, this policy was never changed in the slightest degree. One must not, however, conceal the fact that, when the black shirts encountered the Bolshevistic outbreaks, material and moral support were first extended to them by Jewish employers, just as under the present Syndicalist-Bolshevistic

leaders (co-operative builders of the new state) there is a minor following of the Jewish proletariat. The man in whose princely villa Mussolini is a frequent guest, is none other than that Prince Torlonia, a descendant of one of the most esteemed Jewish bankers. And now, as in the past, one finds among officers of all ranks, including the highest generals, and among higher officials and judges, a large number of Jews, of whom some, it is true, have been baptized. When not long ago the Grand Rabbi of Rome, Professor Sacerdoti, conferred with the head of the government concerning the unfounded fear that the movement against free masonry might react injuriously upon the Jews, Mussolini assured him that among the Fascists there existed no anti-Semitism and that a "Jewish question" did not exist in Italy. The same impression was made upon Sokolow, the head of the Zionist Executive, during his sojourn in Rome.

Among the forty-one million Italians there are eighty thousand noble families. Among the sixty thousand Jews of Italian nationality (one sees that the number is small) thirty families form a part, according to the Almanac of the Nobility, of the higher aristocracy—count, baron and marquis. Think of it—thirty noble houses that are still Jewish. Among these is not included the house of Prince Torlonia and many of similar origin. That surely is not a small percentage. This does not include the many old patrician families, who have never received the formal royal sanction, but who are entitled to bear coats-of-arms with their own insignia. Such coats-of-arms have come down to these Jewish patricians of Italy from father to son since the fourteenth century. Several of them date from the Biblical period, or from the time when Titus brought the Jews to Rome. This is shown in detail by Professor E. Morpurgo in his brochure on "Jewish Universities in the Eighteenth Century" and by the French savant Schwab in his "Account of Hebraic Inscriptions." The latter cites for France many examples upon which one could establish an en-

tire Jewish patrician heraldic art: Maccabees used as a seal and Escutcheons with helmets and insignia by Jacob of London; the cuirasses of the thirteenth century; the flaming lion of the year 1400. The Coens and Levis

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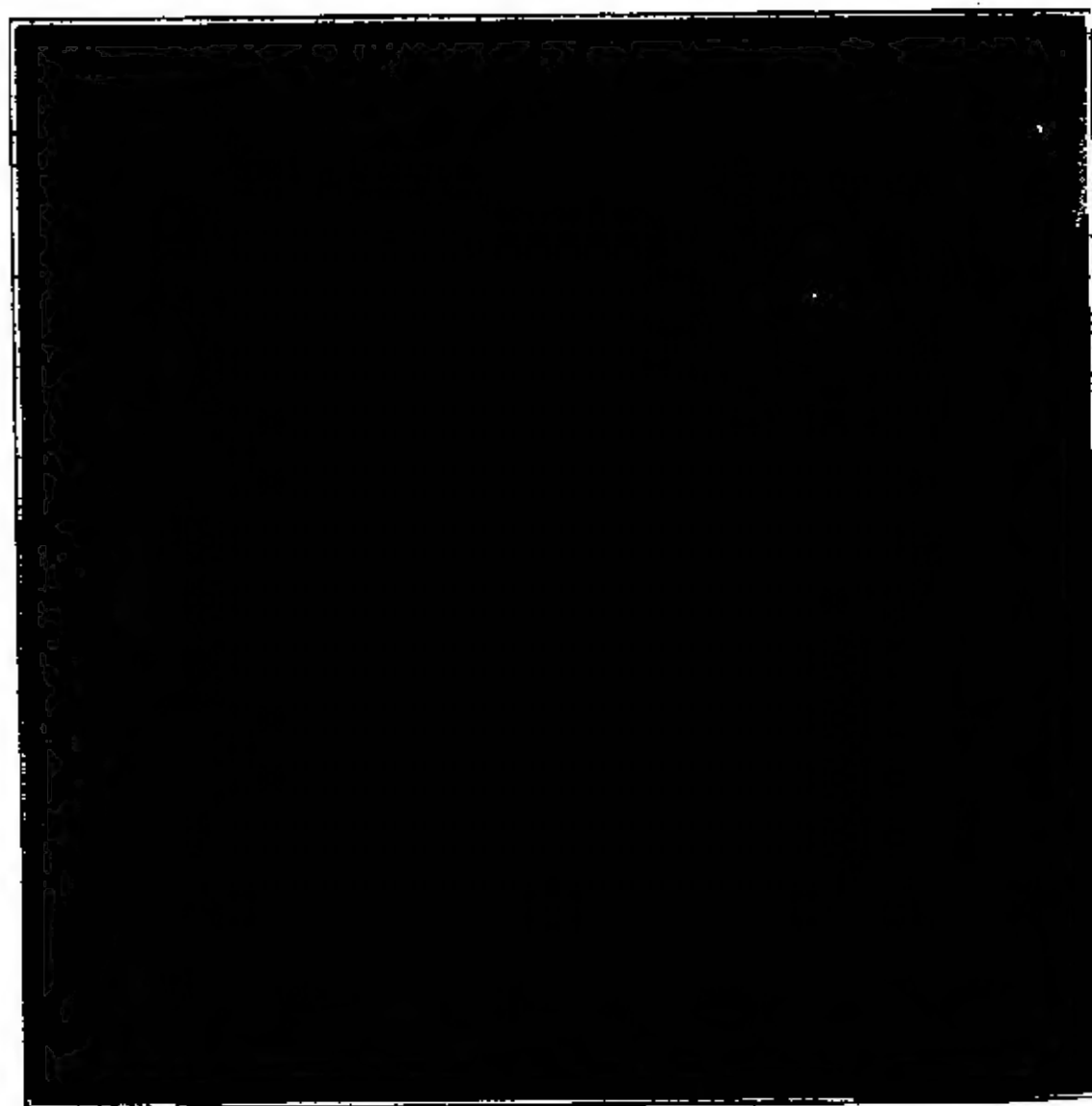
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of to-day still have in their family escutcheons the spread hands of the priests extending blessings. The well-known Italian firm of Coens now adopts this as a business trade mark and family distinction. The Todros, who originally came from Switzerland, bear the fire-spitting dragon upon their coat-of-arms. All this clearly proves that such patrician and noble heraldry does not represent an exclusive prerogative of non-Jewish families.

The Italian nobility of the present-day still adhering to Judaism is of comparatively recent origin, dating back almost entirely from the fiftieth to the seventieth year of the last century. Indeed, Baron Sonnino, father of the well-known Italian foreign minister at the outbreak of the war, did not receive his patent of nobility from the King until 1882. In his new book on "The Surnames of the Jews in Italy," Samuel Schaerf accounts for the ennobling of so many Italian Jews. It is based upon

the struggles for the unity of Italy. More particularly the conferring of titles of rank arose out of the difficult situation of Piedmont, from which country came the House of Savoy's power, the wars from 1859 to 1866, the occupation of Rome and the final proclaiming of United Italy. The enormous costs of these wars, which little Piedmont was compelled to bear, demanded the greatest sacrifices from all of its citizens. Even at that time, though the Jews had been long before freed from ghettos, there flourished congregations in Turin, Asti, Allessandria, Guneo and other Piedmont towns. They were most ardent champions of Italian unity. They readily and willingly endured the greatest sacrifices, aided in organizing military forces and contributed every lire which could possibly be raised. King Victor Emanuel I generously rewarded their help and it was then that he bestowed noble titles upon particularly deserving families. From these are



Synagogue in Florence, which city has a most cultured circle of Jewish citizens, many holding important civic posts

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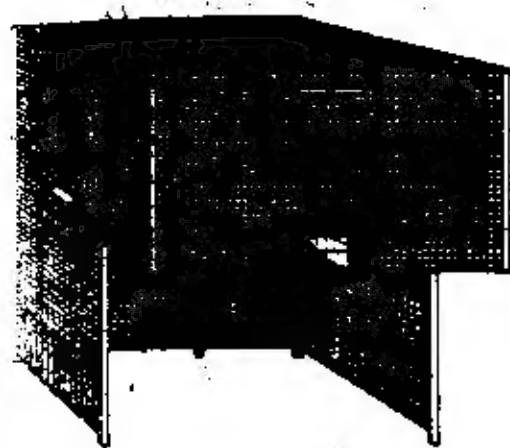
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derived the brevets of Counts Cohn, Camondo, Corinaldi, Herschel de Miterbi, as well as those of Barons Castelnovo, Franchetti, Leonino, Levi. Other Levis were made Barons between 1892 and 1899. In more recent years we find among newly created Counts and Barons such names as Sacerdoti, Morpurgo, Podda, Treves, Weil-Weiss and Rocca.

Scattered throughout the length and breadth of Italy are less than 60,000 Jews. In fact, one cannot speak of any considerable compact communal life among our brethren in the land of Fascismo. Rome is perhaps the only city in Italy where vestiges of traditional, Old World Judaism linger and where the historian may still explore with profit traces of rich Jewish heritage. Venice and Florence, too, have their fast-vanishing Ghettos.

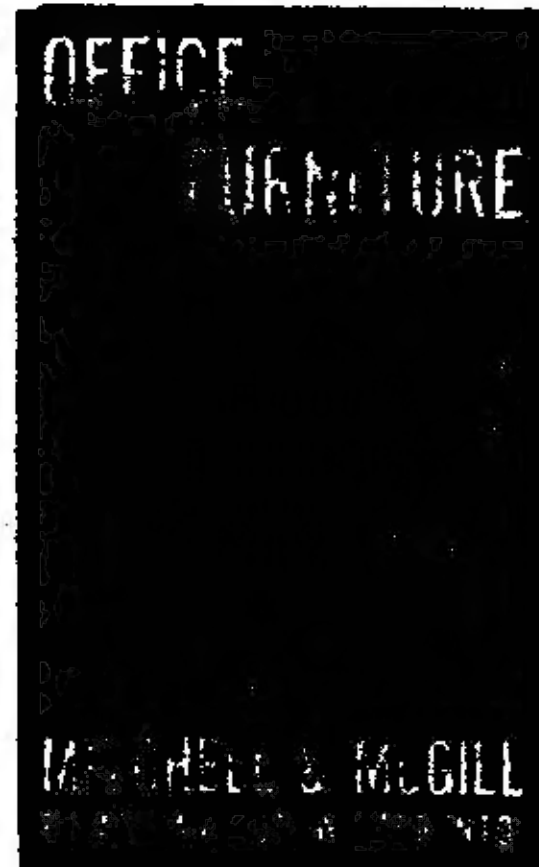
The Roman Ghetto is the oldest in the world. It has been inhabited by Jews since the days when Titus ravaged Jerusalem, if not earlier. But the Jews of Italy mingle freely and live in peace with their Christian neighbours. Unlike their co-religionists in other countries, Italian Jews do not employ Yiddish in their daily intercourse. They speak the language of the land and, those of higher culture are familiar with English or French or German. Here and there one hears a sprinkling of Hebrew terms adroitly woven into the Italian vernacular. The influence of Hebrew is noticeable even in the slip-grammar of these Jews. Jewish education in Italy is woefully neglected. People of means employ private tutors, but the majority of Jewish children receive only sporadic and superficial instruction in the tenets of Judaism.

Italians as a people harbour no prejudice toward the Jew. Jewish dietary laws are observed only by a small percentage of Italian Jews, mostly by those who dwell in the Ghettos.

Among the Fascist leaders most talked about are Samuelli Bellini and Angelo Olivetti, Signor de Verona and Orsio—all of them Jews. The Italian Chamber of Deputies has thirty-five Jewish members while a score or more occupy seats in the Senate. The three leaders of the powerful Socialist Party, Musati, Treves and Madiglioni, are all Jews.

The synagogues in Italy, as in France and elsewhere in Europe, are architectural landmarks, monuments of beauty. The house of worship at Leghorn, where the late Sabato Morais frequently attended, is more than 350 years old. It contains an Ark brought to Leghorn by refugee Spanish Jews. Leghorn, by the way, is also the birthplace of famous Sir Moses Montefiore.

In the city of Florence, whose chief rabbi is Dr. Umberto Casuto, the University has opened its doors to emigré Jewish stu-



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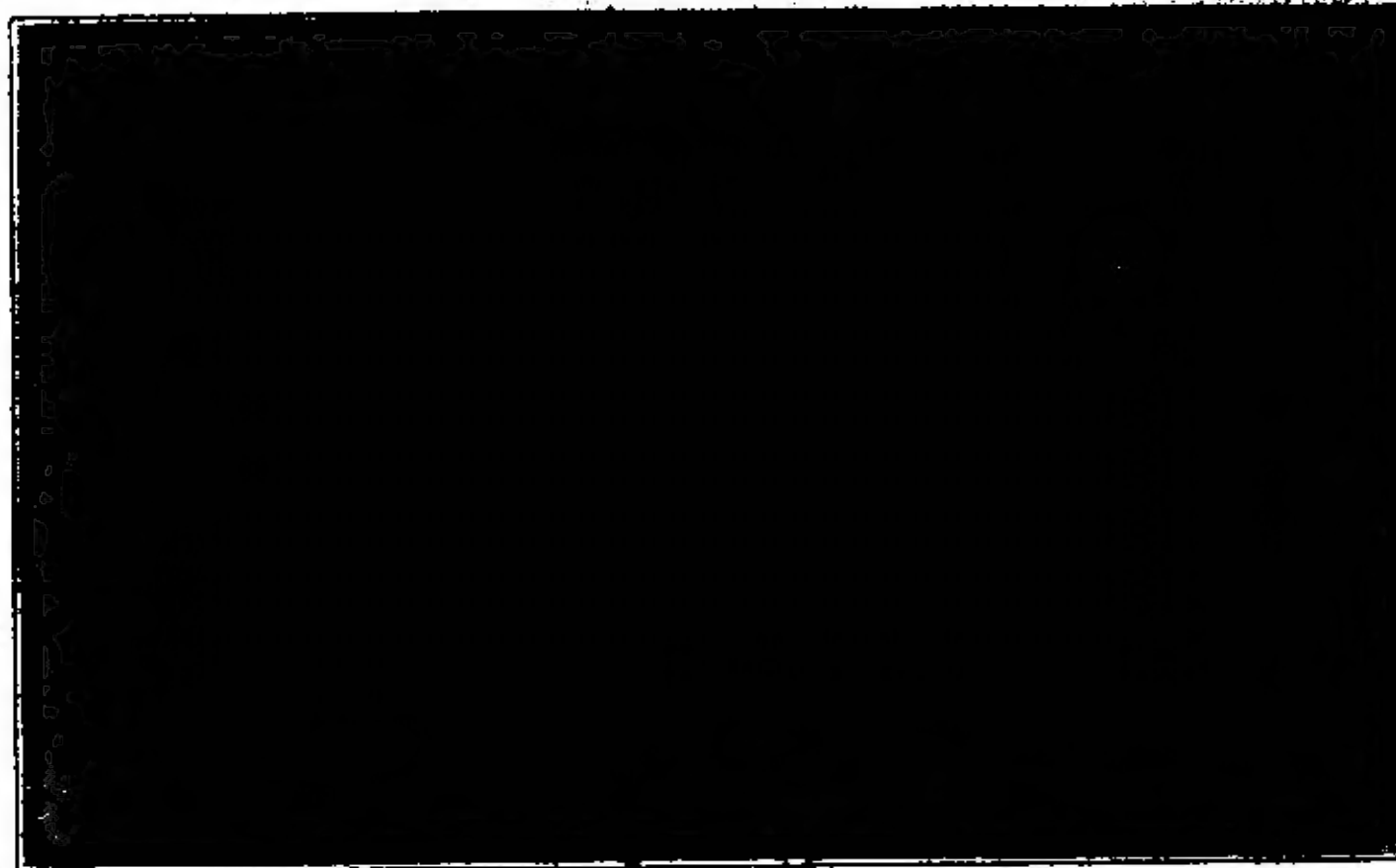
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dents from such countries as Hungary, Roumania and Poland, where anti-Semitism is rampant and numerous clausus haunts Jewish boys of a studious bent.

These knowledge-thirsting lads are meagerly supported by the community.

Just as Florence as a whole remained virtually the intellectual

capital of Italy, so its Hebrew congregation became, under the influence of its environment, the spiritual centre for the other communities.



His Majesty, King Vittorio Emanuele, cordially greeting Rabbi Maggiore Dottore Angelo Sacerdoti of the leading synagogue in Rome. The King and his entourage called to attend memorial services in honour of Italian Jewish soldiers who had died in the World War

Conditions in Vienna Cause Concern to Leaders

The Jewish Communal Council of Vienna at a recent meeting for the purpose of discussing the budget and the problems of communal organizations, was informed of prevalent conditions which caused much anxiety to the members. It was shown that, in 1927, the communal treasury had a deficit of 207,067 Austrian shillings. The estimated budget for 1928 amounts to 3,991,725 Austrian shillings, while the ex-

pected income is only 5,731,152. It was further demonstrated that out of the 200,000 Jews in Vienna only about one-quarter paid the communal tax. Since 1924 the number of Jewish births in Vienna decreased from 2,557 per annum to 1,479, whereas during the same period the number of deaths increased from 2,695 to 2,739. One thousand and sixty-three Jews left the community in 1927 as against 881 in 1924.

According to Custom

A "smart alecky" young man once said to the famous Rabbi Malbim: "Rabbi, I should like to ask you a question. When one encounters a ferocious dog it is advisable to sit down. On the other hand when you meet a rabbi, Jewish tradition prescribes that you must rise. Supposing, however, that one should meet a rabbi and a dog at the same time, what would you say that he should do?"

"That's a difficult question to answer," replied Rabbi Malbim, "since all such cases are governed not by law but by custom. In order to ascertain the custom

of this particular city suppose you and I take a walk down the street. Then we will see just what the people here do in case of such a dilemma."

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A knighthood was given by King George of England to Judge Peter Grain, judge of the British Supreme Court in China. Judge Grain is a recognized authority in Shanghai on matters of law and this recognition of his services has been greeted with satisfaction by the Jewish community there.

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For All is Vanity

By HARRY FRAUMAN

"And so Herzl is dead," Israel Jastromb repeated for the tenth time, as he nervously walked back and forth in the room.

He and another young man, Sam Weingart, were sitting, the night of Herzl's death, in Weingart's room, which was in the dormitory of the Hebrew Theological College of Chicago, from which school Jastromb had graduated the previous year and from which Weingart would have graduated the previous evening, were it not for the fact that Death, an uninvited guest, had come to the graduation, in spite of the fact that he had been given no invitation—an ungentlemanly way he has had from time immemorial.

Jastromb had come from Montreal, where he was rabbi of a large congregation, in order to be at the graduation of his closest friend, Herzl Platt. But his train had been delayed and he arrived late expecting, however, to come in time for the supper which was to have been given after the graduation—only to be met with the news that Herzl, for whom he had travelled from Montreal, would no more be with him in this world. After the funeral, which had been attended by all the Jews of Chicago—so it seemed—for Herzl had been well known to them through his wonderful sermons, which he had delivered, while yet a student, in synagogues in all sections of the city, Jastromb had been invited by Weingart, who had met him several times, to spend the night with him.

They were now in Weingart's room, a room not at all like what one would expect a college boy's room to be. Here were no school banners, no trophies, no racquets or golf clubs. No, this room, typical of all the rooms in the dormitory, had, in addition to the usual furniture, three bookcases filled to the very top with books. English books, Hebrew books, books that were the pick of literature, books that had to do with the study of the Talmud, and books on other subjects that would be of interest to a student of Theology, filled the shelves, and even were piled on top of the bookcases for lack of room.

"Tell me all about it, Weingart," Jastromb said, still walking nervously about the room.

"Well, we ten graduates were on the stage. Being the best man in the class, he was to deliver the valedictory address. Jastromb, it was marvellous. I read it. Though I have often heard his speeches, none contained such wonderful thoughts as this one. What was the idea? He used Ezekiel—Let's see, Ezekiel—Oh, yes, Ezekiel ii; 5-6, and iii 18-21. Yes, that's it, I'm certain, where—"

"Yes, yes, I know," Jastromb interrupted. "Where God tells Ezekiel that it is his duty to preach even though the people will not heed him. He always

told me that he thought no more appropriate words could be said to a rabbi to-day. So he used that, eh?"

"Yes, and he had worked it up to a pitch where I, who had only read it, felt like going out and fighting the world. You can imagine what an effect it would have produced had he said it. He, with his tongue of silver. Why, he would have created such a sensation that Chicago would be talking about him for weeks."

"Yes," Jastromb said, "He was capable of creating a masterpiece. I had always told him that he would some day be the foremost speaker in America, but he would always laugh at me when I would tell him that."

"I agree with you," Weingart told him, "I honestly believe that had he lived he would at an early age be recognized as the first speaker in the country."

"Well, to return to the subject. He had just finished the quotation, and had begun to get into his speech, when, all of a sudden, he dropped to the floor. When we got to him he was dead. What caused it? The doctors said that it was due to a weak heart. And such a brilliant future before him. He wrote you that the Knetheth Israel had begged him to come to them, didn't he?"

"Yes, he did write to me about it," Jastromb replied, "but he didn't accept. I suppose he told you why he didn't accept."

"No, he didn't and we were all surprised when he told us that he did not know whether or not he was going to accept. Any one of us, I am certain, would have jumped at such an offer. Just think of the opportunity one had with such a synagogue to support him. Why, one could do any one of those many things that should be done to-day: 'Kashrus,' 'Shabbas,' anything you can think of, with such a synagogue ready to back him. And yet, when he, who was always saying that he would give anything to get a position as rabbi in a large, influential synagogue so that he would be able to work out his many plans, was offered it, he wasn't certain that he would accept. Apparently he wrote you why he wouldn't accept. What was the reason?"

"Oh, he knew what he was doing. Don't you see why he didn't want to say for certain? He had an idea that something was going to happen to him."

"Knew that something was going to happen?" Weingart could not understand him. "You don't think that he could foretell the future, do you?"

"He wrote me so, and you see that he was right," Jastromb answered.

"But listen here, I don't understand this. Do you mean to sit here and tell me that Herzl knew he was going to die? Why, he wasn't down-hearted the least bit and was always smiling. Never said a word about it to me. And above

all, I can't see where he got such an idea into his head," Weingart said, in an excited voice.

Jastromb, who had seated himself by this time, didn't answer at first. He busied himself with his pipe, without which he was seldom seen. After he had taken a few puffs, he asked, "How long have you been in Chicago?"

"A little more than a year, I guess. Yes, a year and two months. It was a year ago January that I came here from Yeshivas Rabbi Yitzchok Elchanon."

"And Herzl never told you about himself," was the next question. "I suppose not," he continued, not waiting for an answer. "He seldom talked about himself."

"Yes, you're right. He didn't tell me much except that his parents were both dead. As you say, he wasn't the kind to talk about himself."

"That explains it," Jastromb said.

"Explains what?"

"Your astonishment when I said that Herzl had a presentiment that something

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was going to happen. If you wish I'll tell you all about it."

"Please do," Weingart said.

"What time is it?" Jastromb asked. "Ten? Well, I'll be able to tell you about it to-night," and he began to tell him about Herzl.

"We roomed together all the time I was here," he began, "and as we were closer to one another than brothers, he told me all that I am going to tell you."

"You said that heart-failure was the cause of Herzl's death. You don't know how he got it, do you?"

"No," Weingart replied.

"I'll tell you about it, but first I'll begin at the beginning. About nine years ago—he was sixteen then—Herzl took a walk with his only sister, who was about eighteen, on Douglas boulevard. They were great pals and wherever one was you could usually find the other close by. Well, as I was saying, they were walking on the boulevard, when suddenly a car, in attempting to avert an accident with another, swerved onto the sidewalk. His sister was killed instantly. He was laid up in the hospital for six, seven weeks. That was the beginning."

"The day he got home from the hospital he found that the loss of his sister, which to him meant the loss of part of himself, was not to be the only disaster that was to befall him."

"He came home to find that his sister's death had affected his parents even more than it had him. He found that when she left them their entire interest in life went with her, and from that time on they existed, it is true, but one could not say that they lived. His father and mother who, with his sister, had been the ones who meant everything to him, were like dead. They walked about—I know this myself for I used to see them afterwards—as if there was nothing real to them any more. It was pitiful to see. They wouldn't be comforted. No matter what honours Herzl got, and you know they were many, no impression was made on them."

"And he had to live with them as they walked about in such a manner, and know that nothing he could do would

comfort them. He told me that he came home one day after he had won first prize in a declamation contest and told them about it. 'Do you know what they said, Israel?' he asked me. 'Not one word! And I remember how happy they used to be when I would come home and tell them that my grammar school teacher had complimented me on my talk before the class!' Those were his own words. Though many a time, while talking to me in my room—then we weren't together; he lived with his parents—he would break down and cry. I am sure no one else ever suspected that he was suffering for he always had a smile on his face with others."

"I know that," Weingart interrupted, "I myself always thought that he was never worried, for I never, in the time I knew him, saw him talking to anybody without a smile on his face."

"Of course I wasn't very intimate with him; in fact, he told me that he had only one friend and that was you."

"Yes," Jastromb said, "I knew it; and I had the same feeling toward him."

"But to return to what I was telling you. He was up in my room one evening, and he was telling me about his sister—I had never met her—when Jacobs, who was secretary—you know him, he is still here isn't he?—called him to the phone."

"When he returned he looked worried. Said that he had been told to come home at once. I went along with him and at his door we were met by an old man, who attempted to stop him. He rushed right past. When I came up to him I saw that he also knew what I had been told by the old man; that his parents—feeling that there was nothing worth living for—had both committed suicide. Herzl was standing there as if he had been turned to stone, not a move did he make, not a sound did he utter. He just stood there looking at them. The expression on his face—well there really wasn't any. His face was blank."

"None knew what to make of it. I thought, standing there, that I would give anything if he would show some sign of emotion; if he would cry, scream, anything. I knew that this was un-

natural and that something would have to give away."

"Some of those who were in the room told me afterwards that they thought at the time that he must have a heart of stone. But they were soon to find how it really did affect him."

"After a while, he sat down in the dining room and didn't once move from his seat until the funeral the next day. At the grave he stood still, not having opened his mouth since he had entered the bedroom in which his parents had been. All eyes were on him; no one could understand what had happened to him, and yet they feared to talk to him. I had been at his side all the time but also could say nothing to him. As they were taking his mother's casket to the grave, he—without uttering a sound—fell forward unconscious. Luckily I was at his side and caught him or he would have fallen into the grave dug for his mother."

"It was four months later—on his nineteenth birthday—that he left the hospital with a weak heart—the result of his sister's death and the suicide of his parents. For weeks the doctors hadn't expected him to live. But he pulled through. He always said that he couldn't understand why. His being alive didn't mean a thing to him, and he would always repeat Solomon's 'For all is Vanity!' He came back to school, since, he told me, he was alive and had to continue to work for his people. But he would have preferred to die. 'I really believe, as Bais Shammai did,' he would say, and repeat their saying, 'Rather had we not been born, but now that we are born we must do Mitzvoth.' 'I can say,' he would tell me, 'Rather that I had died, but now that I am alive I must work for my people.'"

"After a few months passed—by the way, we were together then—he was the same Herzl, outwardly, that he had been before, and all the fellows thought that, as time passed, the pain caused by the death of his parents would become lessened. I knew better, and he acted as I had thought he would. To everybody he was the smiling Herzl, but when

he got into our room, he would sit and stare out of the window for hours, and at times, I would see the tears, trickling down his cheeks. That's the way he went on as long as I was with him, and I am certain that he didn't change after I graduated."

"That is all. Now, do you understand how he, having been hit from all sides, should expect something like this to happen to him? And, also, why he shouldn't show it?"

When Jastromb concluded, neither said a word. Jastromb lighted his pipe, which had gone out while he was talking, and puffed nervously.

Suddenly Weingart, who had been staring through the window into the darkness said, "And to think that with such troubles he could still have a smile for all. It's true that 'the comedian's smile may cover a broken heart.'"

Brith-Shalom News.

Alexander Zeitlin, sculptor, recently made a model of John D. Rockefeller, Sr., to be presented to the latter by the All-Nations Association. It shows the Standard Oil magnate in golf rig with club ready for a swing. Zeitlin is a sculptor of high rank.

NOTICE OF DIVORCE

NOTICE is hereby given that WILLIAM JOHN BRETT, of the City of Toronto, in the County of York, in the Province of Ontario, Salesman, will apply to the Parliament of Canada at the present or next session thereof, for a Bill of Divorce from his wife, Christiana Brett, of the City of Toronto, in the County of York, on the grounds of adultery and desertion.

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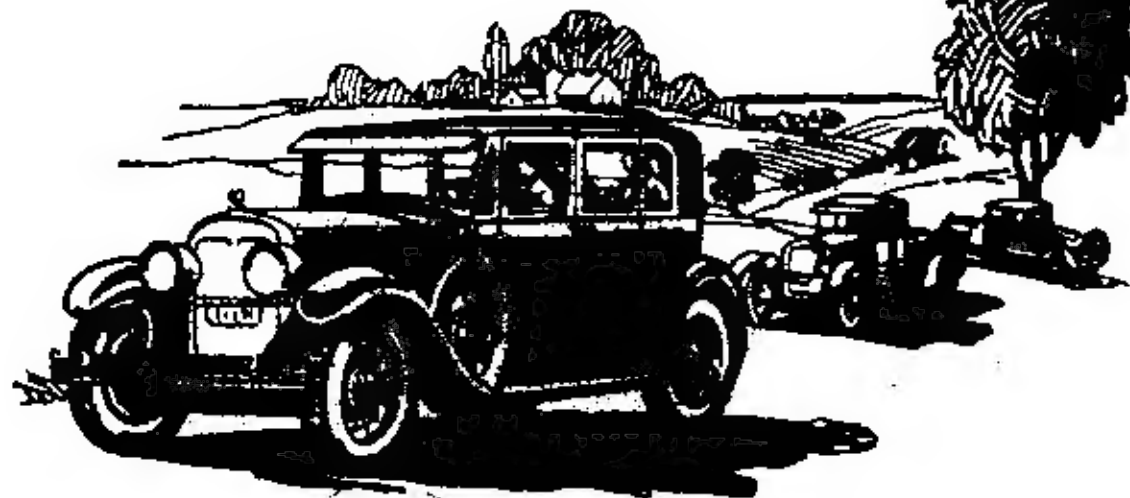
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Oddities of Jerusalem English

One of these days the Jew of Jerusalem will learn to write English. It will rob me of a fund of humorous literature with which I am entertained from time to time, says E. David Goitein in the “Jewish Exponent.” It happens in this way. Some clever robber obtains my name and address. He sends an appealing letter from the Holy Land. My heart being stronger than my head, I rapidly send him some money. Straightway he tells his friends and every schnorrer in Palestine considers it his duty to send me appeals, one, because the candles of the synagogue have burned low and they must be replaced, one because his wife is no longer able to earn any money, one because the hospital in which he is interested is about to topple down unless I send my “kind money,” one because the rabbi is seriously ill and is likely to die unless he receives my prayers and my cheque. If these schnorrers were to send their notices in Hebrew or French or Italian they would leave me unmoved, but as the notices are usually written in English they appeal inevitably, more to my senses of humor than to my pocket. Of all those received in recent months none has brought more tears to my eyes—tears following an excess of laughter—than the one that arrived on Saturday night. It is tri-lingual. The Yiddish is good and the Hebrew is not bad—but the English—oh, the English!

Listen to the opening sentences. “We are appealing now to you about the Holy Jewish University ‘Cabbalah College,’ which in it are studying the Heavenly Philosophers the ‘Cabbalists.’ The Heavenly Philosophy are dealt there in ‘Holiness.’”

Surely your heart is moved when you see all those inverted commas and capital letters? I feel as if the Heavenly Philosophers could do their own advertising as well as their paid scribes.

Nevertheless it is comforting to know that the Heavenly Philosophy is or are (we are not quite sure which) dealt with on strictly holy lines.

There is better to come: “The Rabbis are rising nightly at 12 o’clock. First they are going in a ‘Mikvah’ (to merge in a bath of oblution), then dealing with the prayers of ‘Hazoth.’”

The Rabbi who is merged in a bath made of oblution or any other material must in truth be holy and I can well understand that he could deal with almost anything—hazoth, with or without inverted commas.

Read on. “Afterwards they ask the Almighty to get rid of the hard times and deal with his Torah till morning.” I do not find it easy to understand from this whether it is the deity whom they ask to deal with his Torah or not. Nevertheless the writer now bursts into ecstasy. “How nice it is to behold the holy Rabbis praying the morning service according to the idea and attention of the Ha’ari Z.Z.L.” This is a stroke of genius! Double Z.L. You might think at first that that is the Zanzibar Zenana League. It looks so oriental, so missionary. It might be almost anything. It is in all probability some part of the Heavenly philosophy which is dealt with in holiness. Z.Z.L. Fancy praying in that way! How nice it is to behold Z.Z.L. rabbis praying in the Z.Z.L. praying shawls after the manner and attention of Z.Z.L.

It must not be thought that our heavenly philosophers confine themselves to Jerusalem. Far from it. “Woodrums and monumental deeds and stories have been shown by the people of our Jeshivath. The wonders have surprised all the world, viz., they write charms, secret-remedies, cures.”

You will be pleased to notice that the wonder-working of these Rabbis, the influence of which is felt from China to

Peru, is no cheap-jack, freely advertised, Jewish-Christian science. It consists, on the contrary, of the writing of charms. What is the effect of these charms we are not precisely told. Then they have secret remedies to their credit, whether in the form of pills or lotions or ointments is not clear. Probably it is in the nature of a special writing.

It suddenly struck me as I was reading these well-chosen words that I had received a very similar appeal not so very long before. But I was mistaken. The next paragraph put me right on that point. “Until present we never did apply to anyone. There was some rich who supported it. Now ceased their activities. We have no means to keep on our ideas. Our miserable position is beyond description for which please note.” Never has a more touching sentence been penned. It was the demon of fun himself who popped in at the end and thrust in the highly official “which please note.” He who laughs last . . . “Awake your noble hearts. Pay attention to the earnest entreaty of the learned great Rabbis.”

The business instincts of myself are taken for granted. Alas, I have never had any business sense and I couldn’t make a Ford factory pay if I tried. The next lines, therefore, left me cold. “The Rabbis will always pray for your health and wealth to be always happy and fortunate in all your movements and undertakings. Please let us know your name and the name of your mother, which you will afterwards learn the wonders in your health and in business, and you will then admit that by virtue of this merit of our Rabbis you got it.”

There’s a chance for you! But it seems strange that gentlemen whose merit is so great that it can effect an increase of my profits should be unable to support the heavenly philosophers who are, surely, more deserving of it than myself. Where is the snag? There must be something wrong somewhere. . . . I am still wondering why they want

my mother’s name. How will that help them to increase my profits?

The Management hope that the appeal will “find room” in my heart, they also hope that by virtue of the merit of Rabbi Mayer Baal-Haness “will He help me with a healthy and wealthy long life and a speedy witness of the real geulah.” (These last two words are a nasty hit at the Zionists!)

There, I thought, was a chance of my life. A little sum—a few shillings—perhaps—and I should attain health and wealth for myself, a long life and what was more intriguing still, the real salvation of Israel. None of your Zionistic pseudo-salvation. Real geulah.

You may perhaps imagine with what excitement and enthusiasm I turned over the page where an account of “Benefits to Representatives and Members” was printed. I have not the heart to repeat a, b, c, and d. They were only meant, I feel convinced, for my own eyes. But (e) is in a different position. “Representatives and members apply to us for any prayer to be offered before the Holy spots, their requests is immediately complied with.” Thus, suppose you are engaged in a philosophical problem which you cannot solve. What do you do? You wire to the Management. They at once give orders to an aged scholar who jumps out of his bath of oblution, travels North on donkey or Dodge to the Holy spot where Maimonides lies buried. Your problem then solves itself. It is all done so efficiently.

A little doubtfully I turned to “Member’s Duties.” It began thus: “Yearly and advance fees to be paid punctually. . . . Those who change their minds we are not responsible to keep the regulations.” Well, that seems fair, I must say. Why should you change your mind, when the Rabbis are busied with their hazoth?

Then there is a tariff. Your benefits increase with the amount you subscribe. “Contributing \$3 yearly or \$25 at once ‘Mishnaious’ and ‘Kadish’ will

be learned and said during the first year of the death" . . . It seems a little odd, methinks, that this wonderful wonder-working institution which gives life and blessing to its devotees should be engaged principally with the dead! . . . But the tariff becomes far more interesting the higher it goes. Thus: "Contributing \$25 annually or \$300 at once Misnaious and Kaddish will be said and learned" (they have got it round the wrong way. You can scarcely expect a follower of the Ha-ari Z.Z.L. to learn Kaddish at his time of life!) "during the first year of the death and on the Anniversary dates by one Talmud Chacham specially."

Lastly "Contributing \$50 annually or \$500 at once Misnaious and Kaddish" (spelled correctly for the first time) "will be learned and said . . . by ten special Talmud-Chochom as an everlasting remembrance."

If that is not a cheap way of buying immortality, I know not what is.

Advertise in "Jewish Review"

MODIFICATION OF NUMERUS CLAUSUS PASSED IN HUNGARY

After a debate in Parliament that lasted for two weeks, during which there were many heated arguments, the Hungarian Parliament passed the Government bill which tends toward a modification of the numerus clausus, although leaving intact the restrictions against Jewish students who seek admittance to the colleges and universities of Hungary. The vote was 139 to 32 and is regarded as a distinct victory for the Bethlen administration.

During the debate Deputy Paul Sander, who recently visited this country, came out boldly against the Government for practically abolishing the law granting equality to the Jews. He insinuated that the recent legalization of the Zionist organization by the Hungarian Government was made with the purpose of indicating that Jews were not merely a separate religious organization, but a nation as well, thus providing a weapon for those who question

the patriotism of Hungarian Jews. He mentioned the fact that King Arpad was descended of Jews and that his wife was a Jewish princess of the court of the Kaszar kingdom, who had been converted to Judaism in the eighth century. Gomboos, the leader of the Awakening Magyars, questioned the sincerity of Deputy Sander in denying that Jews were a nation, and insisted that the numerus clausus was a necessary means to protect the Hungarian race. Everybody was satisfied that the modification will bring no relief to Jewish students, and Count Klebelsberg, the Minister of Education, declared that the numerus clausus will be brought up for complete revision in the course of another decade.

The Board of Deputies of British Jews decided to exercise patience with the Rumanian Government's attitude to the Jews. George Cretziano, the Rumanian Minister to Washington, issued a denial of the report that the sentences of the offenders in connection with the recent Oradeamare riots have been reduced.

PASSOVER

Liquor Control Board announces that Wine and Brandy for Pass-over from Palestine may be obtained now at the following addresses:

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Shalom Schwarzbard, who was recently released from prison after he was found not guilty on the charge of the murder of Petlura, petitioned the Palestine Government to be permitted to settle there. He announced that he was about to forward to the Jerusalem Hebrew University Library all the documents of the famous case, which recently terminated in the Paris courts

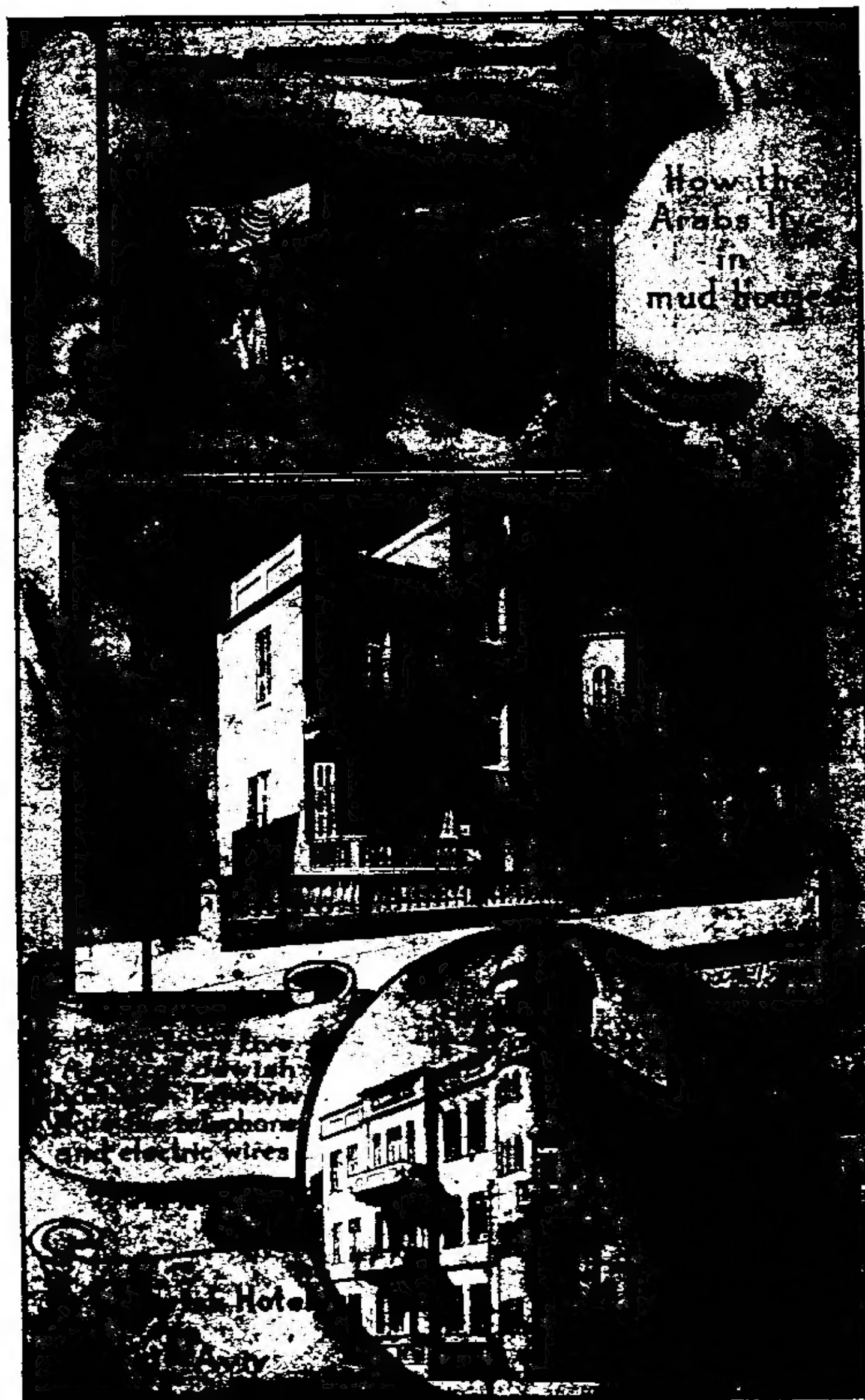
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Seder-Night

BY ISRAEL ZANGWILL

*Prosaic miles of streets stretch all around,
Astir with restless, hurried life and spanned
By arches that with thund'rous trains resound,
And throbbing wires that galvanize the land;
Dance-palaces in tawdry splendour stand;
The newsboys shriek of mangled bodies found;
The last burlesque is playing in the Strand—
In modern prose all poetry seems drowned.*

*Yet in ten thousand homes this April night
An ancient People celebrates its birth
To Freedom, with a reverential mirth,
With customs quaint and many a hoary rite.
Waiting until, its tarnished glories bright,
Its God shall be the God of all the earth.*

Passover—The Feast of Emancipation

The celebration of Passover, the Jewish Feast of Emancipation, began with sundown, Wednesday, April 4th, 1928. It is ushered in with an elaborate dinner, unsurpassed in beauty of symbolism, known in Hebrew as the "Seder," and it is celebrated for full seven days, during which period only unleavened bread is to be eaten. This festival ranks as one of the most significant holidays in Jewish life. The idea of freedom upon which it is founded constitutes one of the basic principles in Judaism, and the basic cause for which mankind fought these many centuries.

The feast of Passover has a two-fold background. The remote origin of it dates back to the time when the ancestors of the Jewish people dwelt in Palestine and occupied themselves with agriculture primarily. To them the advent of spring marked the most joyous period of the year. Then was the barley harvest reaped, and its first fruits were brought to Jerusalem and offered at the Temple with great joy and singing. Hence, Passover was instituted as a nature festival to celebrate the arrival of spring.

But with the flight of time, this agricultural background of Passover was almost entirely lost. And with this loss came the emphasis that Passover marks the anniversary of the deliverance of the Jewish people from Egyptian bondage—an episode in Jewish history which wielded a tremendous influence upon the progress of mankind at large.

Over three thousand years ago a great number of Jews dwelt in Egypt, and were made slaves to the mighty Pharaohs. Their life grew bitter from day to day with heavy toil and suffering. By their sweat they built the mighty cities of Pithom and Rameses. Palaces and pyramids they wrought by the toil of their hands. And all this physical slavery, likewise, signified the extent of their spiritual slavery.

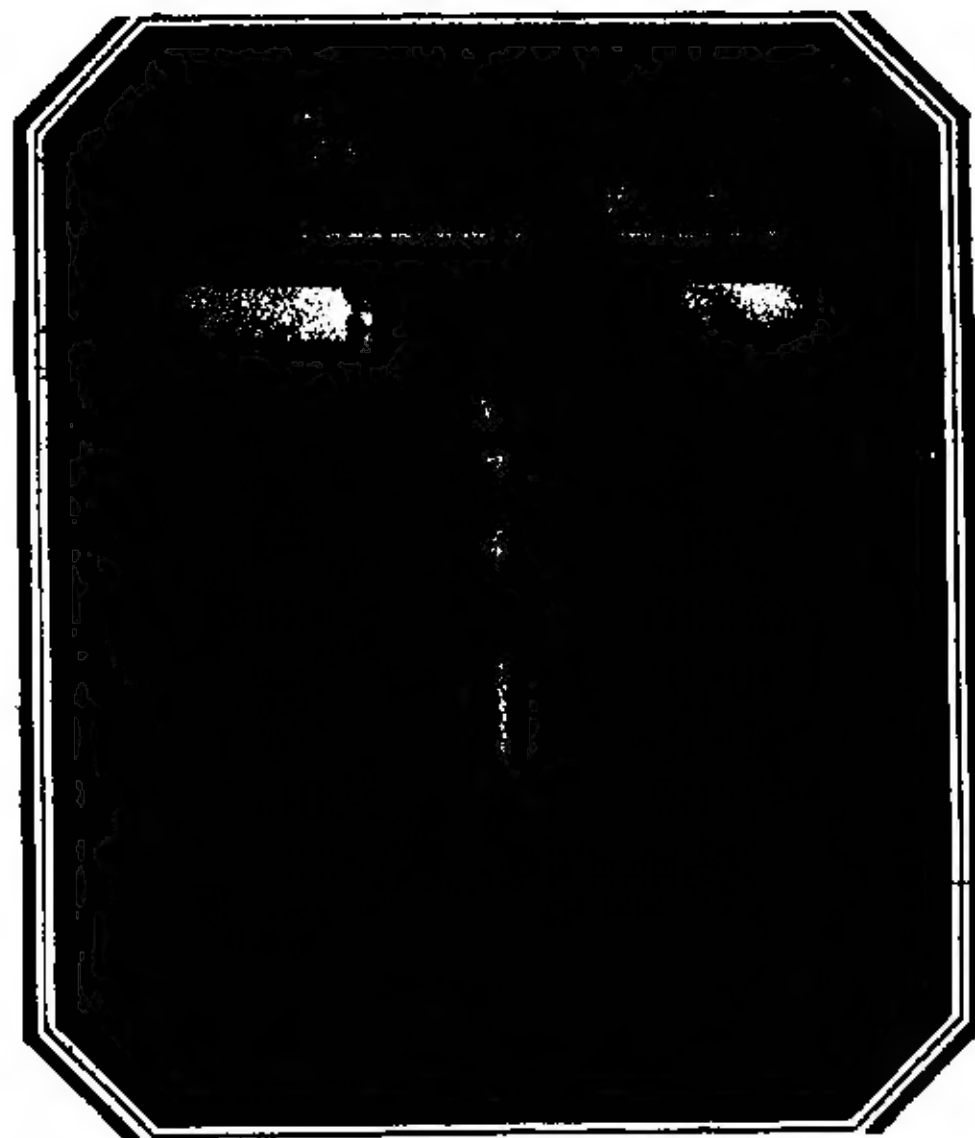
But at that time of mortal bitterness was Moses born. From his youth he championed the cause of righteousness and fought for the rule of justice in a land based upon slavery and idolatry. He beheld the affliction of his people, and his sense of righteousness was stung to the core. He rose up, and with prophetic fire he thundered forth the message of freedom to all Egypt. Charged with this holy ideal, he finally cowed the mighty Pharaoh into submission. And on the fourteenth of Nissan, he led the Jewish people out of the gates of Egypt, so that the children of Israel might serve God and become a holy people unto God in the eyes of the whole world.

As reminiscent of this historic epic, the Jewish people cite this event every year to their families and children. For out of this story of Exodus mankind draws its strength and inspiration in its eternal struggle against slavery and tyranny. And by celebrating this feast of Passover Jewry the world over raises its cry against the oppression and spiritual slavery current in many lands to-day.

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